UNITY

NUARY 1944 15 CENTS

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

In This Issue

Health and Prosperity - - - - - - 1
Charles Fillmore
Through Deep Waters - - - - - - 4
Kathryn Sanders Rieder
Seven Truths of Being - - - - - - 11
R. H. Grenville
How to Demonstrate - - - - - - 14
Stella Terrill Mann
Parents' Question Box - - - - - - 22
Zelia M. Walters
To Mothers of Sons - - - - - - 26
Mona Hazelwood Atkinson
"Even as Thou Wilt" - - - - - - 28
Charles H. Mattern
The Growth of Prayer - - - - - 33
Amy Hannan
Watch Your Speech - - - - - - 41
Clarence Edwin Flynn
Sunday Lessons - - - - - - - 45

Christian Healing

1944:1

Healing & Prosperity Thoughts

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Healing: By the grace and love of Jesus Christ I am forgiven and healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Love is the magnet that establishes my prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

VOLUME 100 JANUARY, 1944 NUMBER 1

Health and Prosperity

CHARLES FILLMORE

A CORRECT INTERPRETATION of Scripture usually harmonizes it with modern science; for example, God created the light first, even before the sun, moon, and stars. Science confirms this. By periods God created that which produced the solar systems, then said, "Let there be light." According to this we have the ideas or mental concepts of all things, with light as the vehicle through which they are made manifest.

God creates that which produces the thing. God is Spirit, and all things must have a spiritual source and end regardless of their seeming materiality. Man is fundamentally Spirit, and his greatest achievement is the revelation of his spiritual character. Our ultimate end is to be glorified or illumined and lifted up and unified with God as Jesus was. This is the promise in John 17:22: "And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one."

Men strive night and day to achieve some human objective, and when they have gained it they are still restless and unsatisfied. The same or even less effort to attain spiritual understanding would bring far greater satisfaction. There is a hidden Spirit in every one of us that urges us toward higher things, however obscured it may be at times. Heeding this Spirit and beginning each day with the resolve to listen to it

and be thankful for its wisdom and power will prove to be a source of unfailing spiritual growth.

Visitors report that the walls of many of the churches in England bear the motto "Think and thank." Here in two words are condensed volumes of philosophy and religion. Paul says, "Think on these things." What things? On examination these things prove to be virtues: truth, honesty, justice, purity, beauty, all-good. Then you must follow thinking by giving thanks for the capacity to appreciate and incorporate these virtues into consciousness.

In this same chapter (Philippians 4) Paul gives a practical formula for "thanks": "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

We hear much about a superrace who will possess the earth without question of authority, and we anticipate its advent like persons who expect a circus parade. But no such race has ever marched with bands and banners into the earth, and there is no promise in past conquests that any such easy march of victory will ever be organized by mere human strategy. History testifies to repeated efforts by ambitious nations to force their egotism upon the people of the earth, but without avail. All the czars, Caesars, and would-be dictators have gone down to defeat and we have ceased to hope for the ideal man to appear from their ranks. We now know that any man or combination of men that tries to conquer and rule the earth must do so with something other than armies. This kind of conquest has been tried so often and proved such a dismal failure that all sane persons have ceased even to think about it as a possibility.

So we know that the conquering heroes of the future must have an army of spiritually equipped soldiers, who will take possession of the minds and hearts of the people and bind them into a nation in which the virtues taught by the wise shall rule, not because they have the authority but because they demonstrate the life, liberty, and happiness that we all seek. Jesus Christ taught these ruling virtues, and it is

safe to say that the new race that is to rule the world will be composed of His students. They will not come from any one nation, but every nation on earth will produce men and women who have practiced and can teach and demonstrate justice and righteousness.

These teachers of the truths taught by Jesus will not come from the schools of learning, and they will not be intellectual giants but common folks. "The common people heard him gladly."

In every land are men and women who are suppressing their spiritual ability in the thought that they are not sufficiently educated to teach Truth. This inferiority complex can be overcome by spiritual discipline and mental culture. Jesus said, "Let your light shine." When you greatly desire to do a thing you can do it. The desire is the promise of accomplishment. Then begin a series of affirmations of your spiritual ability, and follow this by attempts to do that which you long to do.

Thousands of Unity readers have testified that they have applied and proved this easy method of releasing the imprisoned "gift from God" and that it has transformed their lives.

The genius within you to conquer the world for Christ will not necessarily be forthcoming, but you will do the work for which you are best fitted. Psychologists are teaching the law of mind unfoldment, but they do not emphasize the fact that we are all spiritually inspired and that it rests with us whether the innate Spirit is to find expression. Those who have been trained theologically are slowest in uncovering the spiritual man. Jesus chose His disciples from among the uneducated, and they confounded the mighty. History is repeating itself, and we find His followers everywhere doing the mighty works of the Spirit even though ignorant as to how they do them.

Keep declaring the light and the darkness will disappear and you will know how the Spirit carries on its development of man.

Through Deep Waters

KATHRYN SANDERS RIEDER

TODAY we hear a great deal about the study of navigation. Young men in the service must be skilled in this science, for often it is the navigator who enables the plane or ship to return safely when all hope seems gone. We see the vital necessity of learning navigation in the air and on the sea. Perhaps therefore we can see as deep a need of a guide in our own life and in the daily lives of those about us.

Many guide their life by whim. Today they react in certain ways. According as someone has seemed to them or as some person has treated them, they react in a personal way. Or they react in accordance with the way their luck is running. If everything is going well they act in one way. If conditions seem adverse they act quite differently.

Guiding our life by our whims is never satisfactory. We know we need to learn a way that is dependable both today and tomorrow. The air pilot learns to act in a crisis just as he acts in normal times.

Some guide their life by the things their friends think. If a habit they have considered necessary and right comes to be frowned upon by their associates, they discard it hastily and follow their particular crowd with alacrity. Sometimes they wonder whether this has been wise, for they see these opinions change and often reverse themselves. Such people must at times be tortured by great uncertainty as to what is dependable.

Some guide their life by the notions of the general public. If it is timely to frown on certain acts, they frown. If it is the fashion to ignore things that need changing, they ignore them. We know that the world is never much benefited by persons so guided and that with such a false standard, their personal life can never be rich in wisdom and integrity.

Many feel expediency to be the best guide. We see this exemplified in politics at its worst, in all scheming for per-

sonal advantage at the expense of sincerity, honesty, and the common good. The person guided by expediency has but one question to ask: "What do I get out of it?" If flattery and fawning are needed to gain them in favor, they flatter and fawn. If hiding their inner convictions will give them power and wealth and advantage, they are quick to hide them and to excuse the action.

A speaker said recently that too many are trying to guide their life by things that constantly change. That is like trying to navigate a ship by a drifting cloud or a piece of floating wreckage. He pointed out that navigation is based on fixed points. The stars are dependable. The lighthouse does not drift away. Certain things are permanent. Some are fond of resorting to "dead reckoning"—their own guesses—but it has been said by experienced captains that more seaworthy ships have been lost because of reliance on "dead reckoning" than for any other cause.

All great leaders, all great men, have had convictions about spiritual principles. About trivialities, forms, fashions, they have not been concerned. About some things they never compromised. They were so certain that they were eager to base their lives on this certainty; ready to accept the results, the criticism, the antagonism. All our great men of religion, of art, of science, have had to come to this place. All people who know any sort of inner peace have done the same. The world's greatest need today is for more people who will stand by their convictions and direct their lives accordingly.

Recently a speaker at a religious conference gave an inspiring message on the love of God that makes us "more than conquerors." He went out after the talk and received word that his son had been killed in action over the Atlantic. At the next session he again preached: "Through Christ we are conquerors and more!" Certainly he had found the fixed point by which to steer his course through the deep waters.

A certain minister lost his beloved mother, but on Sunday he preached as usual with great power.

"How could you go through with it?" a friend asked,

knowing something of the inspiration his mother had been to him throughout his ministry.

"It is what she would have wanted me to do," he said simply. His tone was full of the power of his deep faith, of his reliance on it to guide him through the deep waters.

A prominent psychologist said recently that many people depend on their earthly fathers until they are grown. They never learn to look to God as their Father. They never learn of His protection, of His power to help them. When they are thrown into an adult world, when they can no longer look to their parent for protection and supply, then they are utterly lost. They suffer all sorts of half-understood frustrations and unhappiness. Half of them would lose their vague illnesses and unhappiness if they would learn to accept the Fatherhood of God as their refuge. With God as the fixed point in their navigation, life would become less complex.

Convictions are fixed points in the sort of navigation we are speaking of now. If we hold them only as thoughts they may never amount to much in our life, but action on a conviction is something that clinches the experience in a way that helps us almost more than any other thing.

It is easy to become so involved in our own problems that we never have time for those of the other person. But the greatest people are those who have learned to put God first, their brother second, and themselves third. If we were to study until we had been perfectly grounded in what we ought to do we might never do anything at all. If we do even a little thing today however, we not only help another but we grow in strength ourselves. We help the other person by remembering that the best sort of help is that which enables him to help himself. At times he needs personal assistance to reach the point of self-reliance, but to make him self-reliant should be the aim. His personal longing to accomplish something in his own right is precious. From the tiny child, with his insistent "Me do it," to the very old, we find this keen desire to be self-sufficient.

One woman said that the great lesson of her life had been learning to trust in the outcome. Accepting the Fatherhood God and doing her best, she had trusted in the outcome. She had not worried, she had not considered it her affair. She had done her part, the rest would follow. This practice had put at rest all the troubling, petty annoyances with which her life had been beset. If there had been anything to do about it she had done it, but she had waited in peace when inaction seemed indicated.

A certain young bride whose husband is overseas is going ahead, as so many are doing, to make her marriage a success in spite of present handicaps. She is planning their home for the future with a bright courage that is an inspiration to her "soldier with wings." Her letters are full of joy because of what they have. Oh, things aren't as they want them of course, but under the circumstances neither of them would want them to be otherwise, all things considered. Another woman says she repeats over and over; "Leaning on the sustaining arms of the infinite God, I am filled with blessings." It has brought her untold blessings.

Centering our life where it belongs helps us to realize that today is to be lived quite as much as next week and next year. Shall we wait until we have perfect security, health and strength beyond question, complete peace of mind? Or shall we begin enjoying life today, feeling gratitude for the blessings we do have? We have only to choose our thoughts to effect a great change.

"But isn't such complacency unthinkable as an ideal now?" some may ask. No. We need it more than ever. Because our mind is serene does not mean that we are inactive. Rather the serene mind prompts us to new and increased activity because of the release it brings from fear or worry. We are relaxed and more cheerful. We are steadier and more persistent. Our endeavor is thoughtful, for we know the result will be as inevitable as the daily journey of the earth.

Our course is guided by fixed spiritual principles, the great century-tested faiths that have saved civilization. We

know the harvest will be in proportion to the seed we sow, and we are strengthened to sow good seed. An unfaltering trust motivates our life. There is a free flowing of ability and interest that carries our acts beyond the boundaries we thought possible.

One woman who felt herself to be capable of handling any emergency found her family letting her do just that. Her wrong use of her strength became her worst enemy. Her husband and family turned their burdens over to her. She succeeded in her personal career beyond her dreams, but it gave her no happiness. She developed the qualities of a sharp, shrewd business manager. She had an ill-concealed contempt for "the satisfied dubs," and she grew to feel that her family cared for her only because she provided financial security.

It took a complete breakdown in health to make her see things in a different light. At first she was frantic with worry. She thought the business would fall apart. It didn't. Her husband cared for her with tender concern. Her children, almost shy with her at first, came to find something lovable in her that they had not seen before. She recognized before she recovered that her illness had been a sharp lesson but a blessing. Her husband developed initiative. The children lost their indifference when they found they were seriously needed. When the woman was well she was careful to see that these new family roles were maintained. While doing her part she did not take away the rights of her loved ones to be necessary and important.

As we seek to guide our thoughts and actions by spiritual principles we may feel that the time in which we live is so perplexing that these fixed points can give us no aid. We have seen things happen that stagger the imagination. Yet in the present crises lies a challenge to us to be bigger in the face of the greater need.

We recall the story of Esther; of Mordecai's asking her to go before the king to plead that her people be spared affliction. Esther hesitated, remembering that it was punishable by death to appear before the king without being called.

But Mordecai said, "And who knoweth whether thou art not come to the kingdom for such a time as this?" Esther faced the crisis, saved her people, and thus proved indeed that she was the one who had been needed in that perilous moment.

We may well ask ourselves this same question. Never was our strength, our help, needed in so many places as it is today. Never were so many of our countrymen going out to make great sacrifices for us. This knowledge should renew us daily in the consciousness of our obligation to help, to repay in a slight way our great debt to them.

We can have sympathy for those in need of help and counsel who are still seeing their wants objectively. In order to help them we must not dissolve into pity because of the gravity of their problems. With all our understanding we must hold them to strength, since their best self only will rescue them. We can try to picture ourselves in their place, try with all imagination to picture their outlook, to imagine then the most fruitful course open to them. "Who knoweth whether thou art not come to the kingdom for such a time as this?"

Certainly this great challenge inherent in the great need of others today is in itself a guide for us in many of the decisions we have to make. Though we may long to lay aside the responsibility facing us as too great for our strength, we cannot do this. We see how our failure might affect others. We are forced to see our own wishes as very often secondary. We know that much depends upon our effort, and there is something about this knowledge that is very heartening.

Paul knew what it was to give up an easy life and guide his life by the certainty of God's mercy. From persecuting the Christians he turned to champion and lead them. To the Athenians who erected a statue to "AN UNKNOWN GOD" he preached, "In him we live, and move, and have our being." Paul found the way before he tried to show others. He found the fixed spiritual principles by which he could safely guide his life, and he did not depart from them, no matter what country he visited or what those around him thought. He

stood before King Agrippa a prisoner and in chains, yet he answered the king's challenge wisely, emerging the conqueror as the king said: "With but little persuading thou wouldst fain make me a Christian."

Paul emphasized again and again that he did the things not of his own strength. Constantly he acknowledged the strong force that held his life sure: "Not that we are sufficient of ourselves . . . but our sufficiency is from God."

Paul was able to end a long and fruitful life saying: "The Lord stood by me, and strengthened me . . . and I was delivered out of the mouth of the lion." He summed up his life with the thrilling words: "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

Could there be a more glorious testimony than these words to the joy and strength and wisdom that comes to the man who guides his life by the eternal stars of the spiritual heaven?

I now acknowledge that there is but one mind.
I am just as much of the one mind as I acknowledge myself to be.
My thought and my word are the avenues through which I acknowledge the one mind.
I now identify myself with Thee, Thou holy Omnipresence.
Thy love, Thy wisdom, Thy substance, and Thy harmony are now expressed in me.
Now I am truly the light of my world.
I rest in the ecstasy of Thy love.
Jesus Christ is now here.—WEEKLY UNITY.

Seven Truths of Being

R. H. GRENVILLE

IT IS TRUE that I am made in the image and likeness of God, that my nature primarily is a spiritual nature, transcending material laws. Though I may of my own free will descend so that I obey and am moved by material things, only with my consent can they bind me. At any time I will it I can rise above every earthly limitation, from the physical needs of food and shelter to the exquisite wants of the soul. And whatsoever I seek, that shall I find.

With diligence and expectancy I seek that which is highest and truest within me. In place of the human I establish the divine.

It is true that my word is creative. This power is in me from the beginning—in the nature of the Father, therefore also in the nature of the son—so that what I declare and believe is established unto me. Because I am free, because not even in His love would God bind me, the nature of the things I create may be either true and permanent or false and transitory. With my eye on the material I may create in its likeness material things. But with spiritual knowledge, out of the inward vision, I may create true and lasting things.

In faith and constancy I keep before me the higher vision, that I may create as the Father creates.

It is true that God is good, that His creations, partaking of His nature, are also good. It is possible for this divine nature to be obscured by shadows of materiality and misunderstanding, by wrong thinking either on my part or on that of others. Yet my faith in this innate quality of being, my belief in it and expectation of it, will dissolve every apparent evil and reveal the good. In whatsoever circumstance I may find myself, with whatever companions, and under whatever conditions, I can always and invariably call forth the goodness underlying that circumstance, those persons, and those conditions.

Steadfastly fixing my mind on the true nature of things, believing in them and expecting them, I find more and more good manifesting itself in my life.

It is true that I am whole; that those things which to ordinary view are mere physical attributes are the outpicturing of the spiritual powers that are my gift from God. In my physical sight lies the expression of my spiritual vision; in my hearing, of my spiritual receptiveness; in my breath and movement, of the inward divine current of my life. As the inward so the outward.

Therefore knowing that the creative forces move from within outward, that the pattern of the ideal is reflected in the outer form, I keep my spiritual attributes pure and unclouded, so that these physical organs which reflect them may function normally and perfectly in the beauty of health.

It is true that I am rich, not merely in the sense of possession or of wants supplied, though these are also added, but in the sense of wealth of inner nourishment, of God-given power, of discerning vision, of confident faith; of the wealth of inexhaustible energy and boundless strength, of intellectual keenness and spiritual understanding; of the constant inflow of inspired ideas.

Therefore daily and in the hour of my need I turn my thoughts in grateful expectation to Him who is the giver of all good. Out of His abundance my needs are filled and my hungers satisfied. Though the need may seem trivial to others, if it be truly my need I shall receive it. Freely received and freely shared, the abundance of God fills my life as light fills space.

It is true that God cares, not only for me as an individual but for every form by Him created, seen and unseen, great and small. In the maze of perplexity He is guidance. Though to mere human reason any of a dozen ways may suffice, always and unfailingly I am directed to just the right solution by His voice within me. Though to my mere human self I may seem painfully ignorant, a prayer of faith brings immediate illumination. I am given the knowledge I need, or

I am led to it or into circumstances under which I may receive it. In times of need and danger He is at once supply and protection. Since all things are innately good and since what is not good is as though it did not exist, I know that nothing can harm me. All things, animate and inanimate, consciously and unconsciously respond to the radiations of divine love that permeate the ether. Neither the misdirected energies of nature nor the sad hates of men can prevail against it.

Through the all-pervading, deep-reaching, and infolding love of God I am always divinely protected.

It is true that I am Spirit. Since the attributes of the Father are those of the son also, it naturally follows that I am Spirit: therefore living, creative, eternal.

Though I may change or suffer the semblance of change, though my names be different and my face hidden from men, yet the real, eternal "I" rests in God as from the beginning. The real "I" of me can never change, never die, never alter. Only the physical and mental side of me may change. Yet while that also seems to die and suffer dissolution, it is upheld by the divine within me, even the Christ, until the glory of the second body is greater than that of the first.

Though the physical side of my being may suffer change and undergo many deaths and births, there is only one direction in which I can move, and that is ever upward and onward. Nothing true of me can ever be lost but only perfected. All the beauty I perceive, all the love I give, all the work I do, is not weak and transitory but part of the fibers of that perfect body in which I am one with the Father.

BLESSING FOR THOSE WHO ARE AWAY

The light of God surrounds you; the love of God infolds you; the power of God protects you; the presence of God watches over you.

How to Demonstrate

THE SECOND STEP IN DEMONSTRATING

STELLA TERRILL MANN

Part Two

THERE ARE THREE steps in making a demonstration. The first is to ask aright and not ask amiss. We can always ask aright by first getting to the bottom of what it is we really want and have a right to expect. It is asking amiss if our answer depends upon certain persons, places, or things rather than on principles. It is asking amiss if we expect God to break a spiritual law, to hurt others, to stop progress, or to hold back good for all in order to satisfy our individual whim or temporary desire. We must not fail to give thanks and to take the first step.

The second step is believing or faith.

Properly considered, believing is really the sum and substance of all prayer. In referring to it as the second step in demonstration we here mean rather a quickening of our dormant faith into an active faith that our present problem can and will be solved.

Again the fact that we pray at all indicates our underlying faith in God, in someone or something that hears and answers prayer. This must be a part of our consciousness or we would not attempt to pray. If we had enough faith all the time and used it all the time, we should not have to be so concerned about how to demonstrate at particular times. For our life would be a constant demonstration of good.

Jesus knew more about faith, prayer, and getting prayers answered than anyone else who ever lived. His faith was constant. Yet when it came to specific problems, Jesus reiterated His faith. He always gave thanks, and He made His requests in definite, precise words. We can do it that way too when we learn how. When Jesus raised Lazarus from the dead He first gave thanks that He had been heard. He said, "I knew that thou hearest me always," which shows us that

His faith was both constant and immediate.

It seems that Jesus Himself could not heal or help when the petitioner had no faith. You remember the "man of authority" who came to have his servant healed, who had so much faith that he told Jesus it wasn't necessary for the Master to go to the servant but to "only say the word." And we read that the servant was healed in that same hour. It was not Jesus' robe that healed the woman when she touched the hem of it, but her faith.

Believing is not begging, or demanding, or crying for, or worrying about. Believing is not putting forth will power. Believing is a knowing beyond any doubt whatever that God exists and that He is our Creator, our guide, and our protector. In some degree all human beings have this faith. Their God may be a totem pole, a graven image, or the Living God. But all believe in something outside themselves as having power greater than their own, capable of helping them in time of trouble.

When trouble comes we must quicken our dormant faith and this we can do by thinking about it, by speaking affirmations, and by using other methods to awaken our own Christ power.

In trying to quicken our faith for the task in hand, it will help us to consider faith as a whole. The faith that moves mountains is a steady, unwavering certitude that ours is a universe of law, love, and plenty. Such a conviction gives power and peace and directs acts toward success in any undertaking. To attempt to develop that kind of faith is to open our whole being to the inflow of universal ideas, of good, riches, health. Faith is a becoming aware of God and of our own immortality. The higher and brighter this inner flame of awareness burns the more sure is our demonstration.

We have but to look around us to see that ours is a universe of law, love, and supply. God's laws are just beyond our human power to understand fully; and but for love, why should He have created us, given us intelligence, a part to play in His plans, and perfect protection while doing it?

There has long, perhaps always, been a universal belief in limitation, in "not enough to go around." Yet in no place is nature limited. We see this in the sands of the sea, in the sunlight, in the seed pods, in the recreating processes of nature going on about us all the time. Rich mother nature! more prolific, more productive, extravagant, wasteful, than man ever dared to be. All man's riches come from understanding this prolific abundance of nature and from working wisely with it. In simpler words, to be really conscious of God is to be able to accept the riches of life.

Back of all poverty is a belief in poverty or a law of limitation that is opposed to the true condition of the law of plenty. The only law of supply is the law of abundance, just as the only law of light and energy is the incessant radiation of the sun. Darkness is absence of light but is nothing in itself. Poverty likewise is nothing in itself. Yet more prayers are offered up that have grown out of a belief in poverty than in almost anything else. We just cannot, it seems, develop a working faith that will insure a constant supply.

Faith is a belief that all good things are ours now if we will but recognize the fact and act accordingly. When our faith burns brightly we seem to have few problems. We meet with experiences, yes, but they are not "problems." They are but opportunities to grow. But when our faith grows dim, when we forget for long spaces of time to draw near to God, to pray daily, to be thankful daily, then problems arise. These problems are also but experiences, new opportunities to grow. But because we have left the path of peace, have let go of God's hand, as it were, we are suddenly alone, afraid, poverty-stricken.

There are three ways in which most of us break up or scatter our power of faith in normal times and fail to generate it at critical times, at times when we are attempting to demonstrate. Let us consider the first one.

First we listen to old race fears instead of listening to our own still small voice of faith and common sense. That is why

it is good to say, "Lord, I believe; help thou mine unbelief." If no other thought than our own reached us or influenced us, or if only the high-faith thoughts of others reached us, building up mountain-moving faith would be easier.

But race thoughts are there. They come to us in old adages, folk tales, accepted customs, beliefs, and superstitions. They come back to us through our childhood fears, our parents' fears, old memories of seeing others fail and suffer.

Again we listen to the current fears around us. We listen to the neighbors, the family, the boss, the newspapers, to the radio and gossip, and we adopt the fears there voiced. For days and weeks on end, if we are not careful, we forget God; like the prodigal son we go wandering far afield away from our Father's house. And like him we are soon eating husks.

Still another way in which we cut off our faith or let ourselves be separated from God and reality is looking at appearances and judging after them. We make the mistake of accepting appearances as final, real, unchangeable. Jesus warned us not to judge by appearances. He did not deny appearances. He just paid no attention to appearances and busied Himself in calling on God, on the law, for what He wanted. He did not accept appearances as the final and only state of affairs. He saw past them to what He did want.

We let the very room we are in, the furniture around us, the bills on the desk, the medicine in the cabinet, the threats of the future affect our faith. We accept these appearances as final.

When people come to me for help I insist that we settle this question of the second step, of believing, or faith, as soon as we have settled the first one, that of knowing what to ask for. The following case covers the three mistakes we have been discussing, and it also shows the importance of keeping faith at a high pitch all the time instead of waiting until something happens.

A certain woman came to me for help in demonstrating a job for her husband. She had been trying and praying alone;

she had frequently had prayers answered, but this time, she said, she was "absolutely stuck."

After going into the woman's problem I had her draw on a sheet of paper the outline of a pair of scales and label it "The Scales of Justice." This was to remind us, as we worked, that God's laws are just; that it is done unto us as we believe. On one side of the scales I had her write, "I want," and on the other side, "I do not want." These "sides" of the scales represented the reality and the appearances, respectively, of the problem at hand. Then we reviewed the means she had used during a typical day of working with her problem.

At nine in the morning, when her children had been sent off to school and her husband was out looking for a job, the woman would begin her prayer by reading and meditation. By ten she would be imbued with the belief that her prayer could be, would be, answered. She would believe there is plenty for all; that God, her Creator, would supply her family's needs, and that this would be done whether she knew how it would be done or not. So I had her write "one hour" on the "I want" side of the scales. For this one hour she had not been accepting appearances; her faith had been high enough to carry her past appearances to what she wanted.

At ten the woman had been in the habit of stopping her prayers and turning on the radio while doing her housework. War news and dramatic plays featuring unhappiness, bad luck, and tragedy would fill her ears, and thus her thoughts, until twelve. By that time she would be physically tired and mentally receptive to her husband's discouragement when he came in for lunch. I required her to put "three hours" on the side of the scales representing things she did not want.

By one the husband would again be out of the house and the woman would again be at her housework. She would not recover easily from the discouragement of the lunch hour with her husband. Neither of them had very high faith, to each of them unconsciously robbed the other of the

little faith he did have. Right after lunch a long-faced and long-winded neighbor would perhaps come in, bursting with fears of many sorts.

At three the children would come home from school, before the woman had yet recovered from her session with the neighbor's fears. As the children ate and laughed and talked about things they needed in their particular world of interests, the mother could not see them receiving them. Her faith was so low that she would worry that there might not be any lunch for them a week hence. She was accepting the appearances.

While preparing dinner and while washing the dishes the woman would worry some more. She would not stop worrying until nine at night, when the family was in bed and she would sit down alone to read and pray and meditate. She would retire at ten, again sure that her prayer for supply could and would be answered.

When we tallied up all the waking hours, we found that the woman had spent only two hours in praying for what she really wanted and—in her thoughts, fears, worries, and negative beliefs—at least eleven hours in praying for what she most certainly did not want.

With the record before her on paper, the woman saw that the law was just, that she herself had tipped the scales on the side of defeat. She saw clearly then that we must pray without ceasing, work without stopping, and think without pausing for good, for ideas grounded in faith that God exists and that we are His children.

When we learn to live by faith and not by fear even fifty-one per cent of the time, we shall make over our life and affairs. Until we learn to do so we are likely to lead a drab existence, which is hope one day, all fear the next.

I have found it helpful in working with those who find faith wavering to go repeatedly into the reasons behind their desire, the thing for which they pray, and get at the real reason behind their fear that it will not be granted. Sometimes it is a feeling that an answer to their prayer would

rob or cheat another. They have to learn there is plenty for all and to spare, here and now. God is not bankrupt. Jesus never preached scarcity, or "not enough"; quite the opposite. He said that all the Father has is ours—and there is so much more than we know what to do with, that some look for ways and means to destroy it and so keep prices up!

In some cases I have discovered that the petitioner feels he does not deserve what he asks for, even when it is a good and right thing. That feeling has to be replaced with the knowledge that we are the only channel through which God is able to carry on His work on earth. I have never seen a right demonstration fail when the patient was convinced that God had need of him and his work. This is faith of a high order, faith that we "belong" to God and to the scheme of things.

If our faith is shallow, we are tripped and thrown out of step by every new phase of life with which we are confronted. If our faith is deep and constant we see every such change as a chance for growth, and we thank God for it.

For instance, a few years ago a young woman pianist came to me asking me to sign a petition to keep the "canned music" out of all the motion-picture theaters. For years she had earned her living playing the piano for the silent pictures. Then came the "talkies" and with them the "canned music." The new method, she wailed, would throw thousands of organists, pianists, and other musicians out of work. She wanted all petition signers to refuse to go to a motion-picture theater that did not employ "live musicians."

In refusing to sign the petition I said: "I do not believe in trying to limit God. This new idea is a God idea and as such will bless all. In God we grow. We are held back by our own stubborn fears. Neither you nor I nor a whole organization can hold back one God idea that is needed on earth, any more than the fearful could stop Galileo from making his discoveries. Your desire to have me sign the petition is founded on your foolish fear that God is poor; that He can no longer feed you."

That was a clear example of trying to hold back progress and good for all, for the benefit of a few. It was an example of dormant, weak faith in God. It was a belief in poverty as opposed to a belief in plenty. The plenty rule won, as it always does. The people who draw near to God and ask and receive ideas are the ones who win, always.

There is no way to stop this law of plenty from working. It is God's law, carrying us forward. If we have faith that all is good—since all is God—we put ourselves into the full flood of it and are carried along with it. If we lack faith, we balk, try to hold back, and hurt ourselves. What hurts, teaches. Eventually we learn.

In trying to build up faith do not assume a worm-of-the-dust humility. No child of God has a right to pretend to be so little. Think well of yourself. You can well afford to. You are here on earth to do a certain work. God had need of you or you wouldn't be here. You have been given the tools, the abilities, with which to do your work. It is safe to say that God wants you to succeed far more than you could possibly want to. Then why worry? Why let old race fears or current race fears or new sets of circumstances break down your faith?

When we have developed enough faith in God and in the divine meaning of the universe, we shall not pray, asking, but simply recognize our place and act accordingly.

As it is, our faith works more by "fits and starts." The comforting thing is that the power of faith is a cumulative power. Every time we see clearly that God is the source of all and that the way things are to turn out is not our concern but His, we have built up the total weight of our faith.

When we have enough faith it automatically carries us through the third step in our demonstration, which we shall discuss in the next article as "waiting on the Lord." We must remember of course that these three steps are really part of a unified action and are considered apart from each other only for the purpose of study.

To Be Continued

Parents' Question Box

ZELIA M. WALTERS

Question. Since the book *You and Your Child* appeared several persons have written to ask about the place of corporal punishment in the training of a child. Besides those who have written some have taken up the matter in conversations with me. The letters, all dealing with differing problems, have been answered, but since there is an interest in the question and a great deal of confused thinking and argument about it, it seems wise to discuss it in this column, presenting the pros and cons and trying to see, not how it coincides with the parents' ideas but how it affects the child's mind and disposition. If beating is best for the child, and will help him develop strong and fine character, let us by all means put aside our distaste and beat him thoroughly.

Answer. The main argument of those who advocate corporal punishment is that it is a short cut to securing good behavior. The small child, they say, is not capable of reasoning. He may be self-willed and refuse to heed parental admonitions. The natural penalty for his misdeeds may be too faraway or too slight for him to give it any weight. But if he has offended once and has been warned not to repeat that act, and if he knows he will be spanked in case of disobedience, he is much more likely to obey. He can understand the pain of a spanking; but the reasons why he should not tell a lie are beyond him.

Again these advocates point to the ill-disciplined, lawless children and youths about us, saying: "You see what happens when children are allowed to develop according to their own notions, unchecked by parental law. If these children had been spanked when they first offended we might have been spared antisocial conduct such as we see now."

Let us deal with these arguments as sincerely as they are advanced. Many loving, patient, conscientious parents inflict corporal punishment against their own wishes because they think it is best for the child. Such parents are sure to be willing to examine again the grounds for their belief and listen to what is said on the other side. They may have been taught

from their own childhood that children cannot be brought up properly without corporal punishment. It has been a part of discipline for so many generations that it is ingrained in our consciousness. I have seen parents genuinely astonished when the suggestion is made that children do not need to be beaten. "But what do you do when they are bad?" these people ask. Or perhaps these parents have had the admonitions of Solomon thundered at them for so long that they simply dare not spare the rod lest they spoil the beloved child. Before you take Solomon's dictum as the last word in child training you might read again the Old Testament history and see what kind of a family he brought up.

It is true that a brief emphatic spank is a short cut to good behavior. But suppose we have started to govern the child with a spank from the time when he began to run about. After a while he is six years old and has started to school; then he is ten, a big boy, and almost before you know it he is in high school. Just where are you going to drop physical punishment? The child of ten is likely to need it more than the child of five, especially if he has been brought along thus far on it. He will get into kinds of mischief that you had never even imagined.

"We'll drop corporal punishment when he gets into high school," perhaps you say.

Why? In high school he may still disobey and break the rules and get into trouble. But now he stands inches taller than you. If you tried to beat him and he were so inclined, he could beat you instead. So that line of reasoning comes down to this: You will beat the child while he is so small that you can do it safely. When he gets so big that he can pay you back, you will make some kind of a truce with him and from then on use persuasion. There seems to be something wrong in this plan.

"But," says the advocate of this plan, "by the time the child is fourteen he will be so well trained (by corporal punishment) that he will not need any more of it."

I have never seen it work out that way. Have you?

A tyranny whether in home or school or nation works only as long as the hand of the tyrant is strong. He may be a benevolent despot, ruling kindly, but his domain, large or small, is held together solely by his will, not by the consent of the governed. When he is removed, it falls into anarchy. Democratic nations have rejected despotism as a national policy. Why does it take us so long to reject it in home and school?

Probably we have all seen a school where perfect discipline is maintained by a stern teacher. Then the teacher is absent for a few days, and a substitute takes her place. Does the school continue to go on in perfect discipline? You know it does not. It becomes a gang of noisy young rebels all bent on doing things they had refrained from doing while threat of bodily punishment hung over them. The same thing happens in a home. A stern father keeps his family in perfect order. As he sometimes phrases it, "Every child jumps when he speaks." The father is away from home on some business that keeps him a long time. Do the children go on keeping themselves in perfect order? You know the answer. You have probably seen just such a home. When the disciplinarian's hand is removed, the children run wild. They have never learned any reason for good behavior except the will of the stern parent.

What these children in the home and the school should have been learning was to govern themselves. That is the only kind of training worth considering. The child should be trained to set up a standard of what constitutes good behavior within himself and to overcome his own inclinations and hold himself to this standard. What have we gained if a child is good while we stand over him with a whip—or with an overbearing will, which constitutes a mental whip? We cannot always stand over him thus. What kind of a person have we trained to take the place in society awaiting him and to work out his own eternal destiny?

We do not want our children to behave well merely to reflect credit on us. We want them to choose righteousness

and develop strength to adhere to it because it is only by such a choice that life is worth living at all.

A teacher said, "All the so-called unmanageable children that I had to deal with came from homes where they had been beaten early and often."

No; by the test of its working out beating does not assure that the children will grow up law-abiding and self-controlled.

Certainly there are undisciplined children from homes where corporal punishment is practiced and from homes where it is not. Perhaps if a count were made we should find the numbers equal. For the difference between good and bad discipline lies elsewhere.

There must be penalties in any system of education. To let a child think he can escape penalties if he breaks the law is to do him a great injustice. We who are older know that nature (and by "nature" I mean more than its visible manifestations) does not speak twice. Break the law and you will pay. The earlier we can make the child understand this the better it will be for him. But keep the penalties as near to the natural ones as possible, and see that they are administered in calmness and understanding.

Perceiving Truth

I believe that our Lord had the most scientific spirit of any person that ever lived, and I believe that His love of the quality of insight is love of that quality which today, and, indeed, more than ever today, makes the supreme scientist. It is the quality which differentiates the student from the genius, the writer from the poet, the workman from the craftsman, the toiler from the creator; it is that quality of perceiving truth *even in the face of that which appears to be conflicting evidence.*—A. MAUDE ROYDEN.

To Mothers of Sons

MONA HAZELWOOD ATKINSON

TODAY MY SON marched away in the service of his country. How splendid he looked in his uniform, tall, straight, the embodiment of all that is fine and noble. As I stood and watched him go I had within me emotions that were much the same as those I had the first day he trotted off to school.

Then he was so little, and the world was so big. Going to school had been discussed by him and me many times, and he was sort of prepared for this experience. I went part of the way with him, and as he turned and looked up at me with a brave little shake of his shoulders he said: "I can go the rest of the way now, Mummie. You don't need to come any farther." I said, "All right, Son, I will stand here and watch you until you are safely there."

So he trotted bravely on, turning occasionally to wave his small hand to me, and I waved back in return. I breathed a prayer as I watched his small form disappear within the schoolhouse door, and I asked God to keep him safe and not let him be hurt too much by the disappointments that life seems to hold for little folks on their first day at school.

The teacher said he fell asleep during the school period, but he came home to me full of talk and told me of the same experiences that all little children seem to have in starting on this new venture. Today I watched him march away so splendid in his fine young manhood, all his dreams for a successful future crashed. Owing to financial reverses, life had not been easy for this boy, but he had conquered and had arrived at the point where his future looked bright.

Then came the cry of war. I remembered how tired we were after the last war, how weary of the tales of horror and bloodshed; so we taught our sons to love peace. Peace was preached from the pulpit and discussed over the radio, and my son grew to believe in the beauty of people living at peace.

But after the story of the horrors and atrocities of the

aggressor nations came through to us, he realized there would no longer be any peace in this land of ours if it were not defended. So he marched away with a burning desire to have all this horror stopped. He knows we are fighting for liberty and justice, in defense of our rights, and that no power on earth has the right to dictate to men in terms that imply their enslavement. I have taught my son that all men are brothers, that there is one Father over all.

Tonight the prayers of mothers rise from every corner of the earth, mothers proud to send their sons in spite of the fact that they know it is unjust that the young should be sacrificed.

God must be looking out upon this troubled world, and saying, "My people perish because of ignorance." Yet unceasingly He lifts His hands in holy benediction and pours out the beauty of light and love to all men and creatures. We mothers cry, "How long, O Lord, how long?" He sorrowfully says, "I too gave my Son that men might live, but He was despised and rejected of men."

Oh, men of this earth, awaken to the truth that Jesus taught centuries ago: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . Thou shalt love thy neighbor as thyself." There is no other way in heaven or on earth whereby mankind shall be saved; for "love . . . is the fulfillment of the law."

When you request Unity School to CHANGE YOUR ADDRESS please give your previous address as well as your new address. Be sure to state which of our six magazines you are receiving. Give us the information before you move if possible. Copies of magazines mailed to an old address will not be forwarded by the postmaster to your new address unless you leave forwarding postage with him.

"Even as Thou Wilt"

CHARLES H. MATTERN

JESUS ANSWERED and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt."

"Even as thou wilt." This is the challenge. Shall we accept it on His word? To accept is great wisdom, indicating that divine intelligence has already been established within us. Faith is a God-given faculty and transcends human reason. By faith we believe and by faith we receive. "Believe" and "receive" are terms never found out of association with each other. The words are inseparable. Believe and receive are forever linked together. Both are embodied in faith.

"Even as thou wilt." God will supply us beyond our fondest expectations of good if we but have faith in His power and love. Faith is absolute and indispensable. The Christ appeals to us. When burdens seem to stagger us, do we not intuit the truth that if we but cling to God His power and love will be forthcoming! And when we have seized upon this truth, realized it for the truth it is, and gone to God in prayer, has He not heard? God will come to our aid as surely as He did to that of the woman of Canaan.

Little is known of the woman of Canaan. Evidently she had heard of Jesus and had sought Him out. Her daughter had a seemingly hopeless affliction, and she had come to Jesus to plead for the child's healing. At first she cried out to Him, "Have mercy on me . . . my daughter is grievously vexed with a demon." There was no response to her cry. Even Jesus "answered her not a word." Then she broke through the crowds that attended Jesus and came unto His very presence.

Today, as in Jesus' time, the Christ is ever present. As the woman of Canaan broke through the crowds to be near the Master, we too must break through the walls of doubt and fear if He is to be established in us. The presence of the Christ is the ultimate good of the universe and to bask

in this presence is man's greatest privilege. If doubts and fears restrain us from coming into the Christ consciousness there remains but one thing to do. These doubts and fears must be surmounted. Faith led the woman of Canaan into the inner presence of the Christ in Jesus. This divine faculty has lost not one iota of its power through the centuries. Faith will dissolve our fears and doubts. Faith lights the path leading to God. To believe is to receive!

The woman of Canaan had faith to such an extent that she would not be denied. With such faith she could not be denied. Not a word from Jesus, but she was not discouraged. She resumed her prayer. At length the disciples besought Him: "Send her away; for she crieth after us." Her plight seemed hopeless. Even the disciples seemed against her. Jesus "answered and said, I was not sent but unto the lost sheep of the house of Israel." The Master most probably was testing a sample of human faith. Now since she was a Canaanite she might have despaired, given up hope, and departed in sorrow and frustration. However her faith would not let her go.

Matthew tells us that she was not discouraged when overwhelmed with difficulties and adversities. The former publican draws a most vivid picture of how she fell at the feet of Jesus, saying, "Lord help me." How she trusted the Master! All her trust was in Him, for she knew that a word from His lips would heal her child. But Jesus answered, "It is not meet to take the children's bread and cast it to the dogs. But she said, Yea Lord: for even the dogs eat of the crumbs which fall from their masters' table."

Indeed is this not a lesson in faith by which we may profit. Here we have the woman of Canaan telling Jesus that if He can spare the proverbial mustard seed of faith her desire will become manifest. A tiny "crumb" of His power will make her daughter whole. Yes, her thought is to let Israel have the bread but give her the crumbs that the dogs do eat. Could such faith go unrewarded! This humble woman did not want Israel to be deprived of God's blessings, but

she knew that God's well of blessings is bottomless: there is enough for anyone who may seek Him. Jesus said, "O woman, great is thy faith." Let man never silence the lips of prayer.

Jesus' life and character is adorned with all the beauties of human nature: loving-kindness, tenderness, forgiveness. Jesus must have admired these qualities in the woman of Canaan, but He singles out her faith: "Great is thy faith."

Faith led her out of "those borders" to seek Jesus. The journey may have been hard and perilous for all we know. Faith made her cry out, "Have mercy on me, O Lord, thou son of David." Faith urged her through the crowds attending Jesus. Faith prompted her to trust the sacredness of her sorrow to Him. However it seems that faith reached its full manifestation in that it enabled her to look beyond material obstacles that threatened to stop her on every hand. She "acted" faith.

The delayed answer to her prayer made her all the more persistent. In other words, this woman would not take no for an answer. She knew about the great healings done by this carpenter and was determined that she too would seek and gain perfect health for her child through Him. She also was well aware that one word from Jesus would instantly restore her daughter, although that daughter was many miles away. His power is, was, and always will be universal, knowing nothing of distance. Those of us who have loved ones in the service of the country would do well to remember this. Let us keep these children of ours in the very heart of our prayers. Faith and prayer will keep them under the wing of God. Every cranny and corner of this world is under the watchful eye of Him from whom every good cometh.

We cannot fathom the depths of God's wisdom. Man's mind cannot be a parallel to God-Mind. Thus if our prayers are not answered it is not a denial on the part of God. God never denies man. Man denies himself. We must continue seeking Him even as did the woman of Canaan, and it will be done unto us as we will. As we pray we increase in faith. As we increase in faith we come nearer to the Christ

presence. To increase in faith is to become sweeter, more humble, more like the Christ. Soon we find ourselves in complete oneness with Him, and we can almost hear His sweet, loving voice: "Be it done unto thee even as thou wilt."

Often an immediate answer to prayer is not for our highest good. We sometimes become careless and wander away from God. It is the earnest and persevering prayer that gives the rich gifts of God, happiness, health, and prosperity. These are the three great goals and aims of all men.

Health, happiness, and prosperity are states of being established by God. His divine plan for man knows no other principle except the good and the positive. Anything contrary to this plan is not of God; for God is love. He wills the highest good for each and every one of us. If we are experiencing adversity or poor health, let us seek the Christ. When Christ enters into the consciousness there is an immediate transformation. We can feel His presence. No longer need we feed on the crumbs that fall from the table. The bread of life itself is our sustenance. The presence of the Christ is a spiritual force that ripens into a physical force, enabling us to make correct decisions in our affairs, or vitalizing our body into a strong and healthy temple.

Through prayer and faith we enter into a spirit of sweet communion and intimacy with God. There is a feeling of complete satisfaction in seeking and finding God. The woman of Canaan knew. This communion brings us nearer and nearer until we come into the very presence of God, as did the woman of Canaan. A delayed answer to prayer often brings us into the inner kingdom and we discover the secrets of God's tabernacle.

We must trust Him ever. Confidence in God is wisdom of the highest order. Let us never surrender our faith in prayer. If the woman of Canaan had given up easily would her daughter have been made whole? Suppose she had said, "Oh, I can't get near enough to Jesus to have my prayer answered, so I may as well forget it." But the story told by Matthew is a quite different story. The woman not only

believed the answer would come; she knew it must come.

Can there be any other answer to faith such as this except "Be it done unto thee even as thou wilt"? We must not cease praying. We sometimes cannot see the reason or wisdom in delayed prayer. But faith and trust restored the Canaanitish woman's daughter; and the very same identical effects will reward us in all our wishes and desires. Such faith will lead us to a knowledge of Christ and will be reflected in our life. We too will hear Him say, "Be it done unto thee even as thou wilt."

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

The Growth of Prayer

POWER AND AUTHORITY

AMY HANNAN

Part Six

HOW MANY people do you know who even appear to be satisfied? Not very many. Most of them, if you could understand them, are trying to make the best of conditions they do not want. For everyone who seems satisfied there are hundreds who are manifestly dissatisfied and frankly unhappy.

Jesus, with His great love for humanity and His infinite understanding, looked into the human soul and saw its desperate longings, its unsatisfied desires and thwarted aspirations. He looked upon humanity with compassion for its erring souls, its corrupted bodies, and its bondage to suffering and unhappiness, and He consecrated His life to the liberation of humanity.

Jesus taught and demonstrated man's dominion over all the conditions of His life. He showed us the way to power and authority. All the circumstances of His life were subject to the authority of His command.

Jesus was so much at one with the Father, the principle of Truth within Him, that sickness and suffering, lack and trouble, even death itself, disappeared when He spoke the word.

Substance in the loaves and fishes was multiplied to meet the needs of the hungry multitudes; the winds and waves ceased their fury; clean, firm flesh formed upon the once rotting bones of lepers; life was rekindled in bodies where it had ceased to be manifest—all this at the power of the word.

The Master said that the things He did we could do also, and greater things. But, you say, Jesus was the Son of God. He was endowed with power and authority from on high. That is true, but so are we all sons of God. The differ-

ence lies in our consciousness of sonship. Jesus lived spiritually, as God intends that we all shall live. He lived victoriously. He met trials and temptations with serene confidence in His spiritual power and authority over them. That is exactly what we must learn to do. It is time for us to be about our Father's business, the exercise of our power and authority.

Through the power of His word the Master dissolved negative conditions of all kinds and brought into manifestation the perfect condition that forever is and that awaits only the authority of the word of power to come forth.

We know that there was great power in the word of Jesus, but it is not clear to most of us just what the word is or what is the power that is within it. We must understand this before we can attain it.

Power is force, explosive energy, driving capacity. Power is concentrated, directed energy, working swiftly toward the accomplishment of a purpose. Power is working capacity.

Power is a divine faculty and it works on these different levels of expression.

In the mental realm power is expressed as capacity for accomplishment. Mental power is thought under pressure, mental drive. Mental power is our mental working capacity. We speak of a man as a power in the business world when he has developed his mental capacities along certain lines until he is an authority in that particular field. Because of his specialized knowledge and understanding his word is powerful. When he gives a command relating to his business it is obeyed. The power in his word is the power and authority that he has developed through understanding the principle of his business.

In the spiritual realm power is our spiritual working capacity, the working capacity of our word. Our power determines the efficiency of our prayers. The power in our word is commensurate with our knowledge and understanding of principle, with the faith we have in the law which underlies our authority.

How many of us are master of our life? How many of us feel that we are in control of circumstances? On the contrary we feel that because of the circumstances of our life we are unable to accomplish the purpose that lies closest to our heart.

But we should not feel this way. We should not be thwarted at every step. We are sons of the Most High and spiritual power and authority rest with us. Our life should be a glorious road toward success, satisfaction, and happiness. If it is not, we are not properly exercising our power and authority. Our power is our spiritual working capacity. Our authority is our right to command.

Jesus said, "All authority hath been given unto me in heaven and on earth." Heaven represents the kingdom within. The spiritual man in each one of us has all power and authority within, power over the forces of our being, our thoughts, emotions, impulses, passions, and desires. Through this control of the inner forces, we have power on earth, or power to control the outer circumstances of our life.

As we grow in prayer we develop the spiritual faculties that are latent within us, and with the unfolding of each faculty power increases. Prayer generates spiritual power, but we must have an understanding of how to use this power. We must always work in divine order, from within outward. There is no use to try to control the conditions of our outer life unless we also make a sincere effort to direct and control our thoughts and emotions. When we can control our own reactions to people and conditions, we can control the circumstances of our life.

When we pray in order to change some unsatisfactory condition in body or affairs, the power in our prayer moves to adjust our consciousness so that the prayer may be answered, for prayer changes us, you know, not God. Right here many Truth students become discouraged. They are faced with conditions that appear to be directly opposed to the fulfillment of their desires. Their faith flags, and fear, self-pity, resentment, or frustration moves in and takes possession,

blocking the inner work of Spirit and preventing the manifestation of the good they have so eagerly awaited.

We want to accomplish great things, but we often refuse to undergo the development that would equip us to do them; so we start a dreary round of unpleasant experiences, which repeats itself again and again because we are giving it the substance of our thought and the power of our emotion.

Harnessed emotion is power. Since emotion is thought under pressure, we must be careful of our thoughts. Any thought repeated over and over becomes part of our consciousness. Power must find expression through our consciousness. It is associated with the dominant thought of the mind. It is not safe to exercise power through fear, resentment, anger, self-pity, or any other negative emotion for we are not only wasting our power but are bringing unhappiness, discontent, and suffering upon ourselves. Only when we can control our own thoughts and emotions, our reactions to people and conditions, can we control the circumstances of our life.

Dominion is a spiritual faculty and can be developed through patient persistence. Dominion starts with the self. Gaining dominion over our inner forces is a spiritual job. We can go a certain distance mentally, watching thought, controlling emotion, but at the moment of extreme trial we are likely to produce explosion or suppression rather than control.

Explosion is a dreadful waste of power, a destructive force tearing down our fortifications against the vicissitudes of life. When we lose control of our temper, we are simply throwing away the power which builds a constructive, satisfactory, successful life. We can also lose power through slow leaks. Ceaseless chatter and purposeless activity dissipate our power. Grief, resentment, discouragement, envy, jealousy, are all destructive leaks in the great power line that is built by prayer.

Suppression brings on struggle, hysteria. Suppression is not a corrective measure. It is simply delayed explosion. We

can only keep something under pressure for a certain time and then it escapes by the very force of its own intensity.

Through prayer we release our spiritual abilities and take dominion over the emotions and impulses of the sense man. Through prayer we receive guidance in the expression of our power. We learn how to control and direct it in constructive channels and use it to bring about the fulfillment of our desires. This power which we have for so long thoughtlessly wasted can be directed through our word to accomplish great things.

But whence comes our authority, our right to command? In Genesis we read that God created man in His image and likeness and gave him dominion over the things of his world. It is spiritual man who has the authority, not mortal man. Only when man chooses to live from the mortal side of his nature is he subject to the pain and privations of the limited life. If he chooses to live and speak from the spiritual side of his nature, he has the authority to command. There is only one authority, the authority of the Spirit. Jesus assured us of our authority on many occasions. He showed us the way by speaking His word of authority and then He promised that we should do the things that He did. He counselled, "Follow me." How else may we follow the Master save by teaching the things He taught and doing the things He did?

We know then that we have both power and authority, but we must release these spiritual qualities through close association with the Spirit. In the secret depths of silent communion with the Father we receive the consciousness of our power and authority, and we have then but to speak our word in order to create any condition, fulfill any desire, heal, prosper, and bless.

The word and its use has long been a mystery to most of us, but understanding clears away all mysteries. We read in the 1st chapter of John, "In the beginning was the Word." The word is the beginning of all demonstration, of all creation. The word is the spiritual idea that when spoken with

power and authority comes into manifestation as a desired attainment, condition, or thing. The word is the seed that is planted in Divine Mind and comes forth as the answer to prayer.

The word is the answer to prayer before it becomes manifest. The word is the very foundation of our prayer, the direction that we give to the divine law by which our desires are fulfilled.

The word is the symbol we create to represent the divine perfection. Our word is our conception of the divine desire as it moves through our consciousness. The word includes not only the desire, but all the ideas relating to the desire that modify and complete it.

The word is formed in the imagination. We are first conscious of discontent. The conditions of our life no longer satisfy. This is a sign of growth. If we pray wisely we ask for light and the knowledge of how to pray about this particular problem. Through faithful loving communion with God we are guided in our choice.

Desire for something definite is born within us and we think about it. Then the imagination takes hold and begins to form the word. What are the qualities we wish to manifest in this demonstration? What does the new condition include? For the sake of clarity let us take a particular case to see how the word is formed. We become discontented. The job that seemed quite adequate last year no longer satisfies. We pray for guidance, and desire for a new job becomes uppermost in our mind.

This is the stage where we should consciously form the word of our perfect job. Let us work intelligently with this desire. What kind of job do we want? What are the conditions, the remuneration, the kind and quality of the work? What kind of people are we going to be associated with, and most important of all, how does this new work fit in with the perfect plan of our life?

Remember in forming the word of a demonstration, we are dealing with spiritual ideas, not material thoughts. First

of all then, this new work must fit into the divine plan of my life. In it I should find expression for my natural talents or abilities; through it I should develop those qualities within me which most need development. By rendering loving service in this new work I should receive an increase of supply, for as I give of my natural talents and capabilities freely, lovingly, the abundance of God flows to me in accordance with the law of balance.

Through this new work I should reach new heights of harmony and the natural result should be harmonious working conditions and harmonious relations with the people concerned with the job.

What are the modifying ideas? What is the word of my new, my perfect work?

Divine will: It must be the divine will for me, otherwise I am working against my destiny.

Divine opportunity: It must be my perfect opportunity to express my talents or abilities, which is my perfect opportunity to express God.

Divine increase: It must be my perfect opportunity to increase my talents and abilities, which is my perfect opportunity to increase my consciousness of God.

Love: There must be perfect harmony as regards associates and conditions.

Prosperity: There must be a just recognition of and remuneration for my services.

Satisfaction: This work must give me a satisfactory balanced expression.

Thanksgiving: All prayer must somewhere include thanksgiving, for this word which we are consciously forming needs but to be spoken with power and authority and that which we desire will begin to move into manifestation. The word is the mold in which the pure substance of Being is formed. Faith quickens the word and sustains it, will direct it, and power flows through it, forcing it into manifestation.

Now we have formed the word of our perfect work, let us be still and speak it into expression.

"Father, I thank Thee for my perfect work, the perfect expression of my talents and capabilities, according to Thy will. I thank Thee for the opportunity to increase my talents through loving service. I know that as I express the talents that Thou hast given me I also express Thy bountiful law of supply, keeping the divine balance of giving and receiving.

"Father, I thank Thee for the harmony and peace in which I work, for I know that as Thy love is expressed through me all those about me will be brought into harmony with me. Father, I thank Thee that even as I seek this work, it is seeking me. Amen."

The End

Present Help

Della Adams Leitner

As I stand at the door of the unknown year
And face the days ahead
I can meet all that they hold in store
Serenely, with lifted head;
Knowing that I can face each task,
Each test, because I'm sure
I have with me a present help:
God's promises secure.

"Lo, I am with thee, do not fear."
"Trust all thy ways to Me."
"Be strong and of good courage now."
"My truth shall make you free."
"Cast all thy care upon the Lord."
"Thy path shall be made plain."
"Beside still waters He will lead;
My soul restore again."

These promises, my hope and stay,
Make glad and bright this New Year's Day.

Watch Your Speech

CLARENCE EDWIN FLYNN

I MET A PEACOCK the other day. If he could have been scored on his first appearance he would have passed with a grade not far from one hundred. But when he opened his mouth the illusion was dispelled. The sounds that came forth did not measure up to his plumage.

Then on the train I saw a strange woman who seemed to have had the benefit of all that the modistes, beauty operators, and other specialists can do for one, in addition to having a finely molded face to start with. But when she opened her mouth to speak it was as it had been with the peacock. A lazy voice saying nothing in careless and ungrammatical fashion dispelled the illusion. At once the glory was tarnished.

The use of the tongue is a very important matter. There is a reason why so much is said about it in the Bible. James reminds us what great fires it can start despite its smallness. Jesus says in the Sermon on the Mount that one must watch out for evil the moment one's speech passes beyond the stage of yea and nay. We are even told that "in the judgment an accounting will be demanded of us for every idle word.

One finds something of this in all the great teachings of the East. A boy who became a student under any of the masters of Egypt, India, Persia, China, or Tibet was early given instruction in the importance of speaking only when he had something to say that needed to be said and then being careful to say it rightly. Such advice is not lacking in reason, nor is it given merely because wise and attractive speech is a desirable grace. There are many good reasons, and some of them reach very deep.

For one thing, talk plays a great and important part in the history and life of mankind. It does not constitute this history and life, but it is a part of it, for it is the expression of thoughts, and thoughts are always the beginning of action. Events begin in people's minds and proceed through speech

and writing to action. Events and developments are not likely to be much more wisely fashioned than is the discussion that revolves around them.

The great teachers of the Orient, including those whose words are preserved in the Bible, had another reason however for their emphasis on using the tongue with care and concern. It was a personal and individual reason. It is an often unrecognized law of life that what one says immediately affects one's being. To be careless with one's speech indicates a weakness of character, and it surely leads to greater weakness, with dissipation of personal power and influence. People who talk a great deal about what they are going to do seldom get it done. They weaken themselves and set forces in array against themselves.

If we can learn to leave the idle word unsaid and to say the important word with accuracy and definiteness, we shall have taken a long step forward both for ourselves and for the human race. Here are a few of the more general suggestions that might be made.

Give heed to your voice as your instrument of speech. One of the characteristics that distinguish the human from the lower animals is the possession of a voice that is really a fine musical instrument. It is a perfect instrument when we get it. If we would only keep it so. But some neglect to tune it, fail to use it properly, and allow it to become damaged with time and abuse.

Treasure your voice and keep the music in it, for it is a priceless possession. Keep your throat and your bronchial and nasal passages in healthy condition. Closed nasal passages and sinus openings destroy its resonance and make it sound flat, like a violin without sound holes.

Use your voice properly. Do not talk in your throat. Use your vocal cords to modulate your tones and your tongue and teeth to articulate your words, but let the pressure come with the air current from your diaphragm. Do not strain your voice. Avoid shouting and loud talking. Nip colds in the bud.

Shape your words rightly. Give attention to each till you are accustomed to turning out completely enunciated words with nothing slurred over or half sounded. After a while it will become a habit, and you will only need to check on yourself occasionally to see if you are keeping it up.

Do not try to have any voice but your own. Strive to improve its quality, but do not try to change it. It is as good a voice as anyone has, and if it is different, so much the better. Cultivate it, care for it, and use it for what it is. Don't imitate someone else. Try to be so good that he will want to imitate you.

Remember that the voice is only the instrument, and an instrument is of no value unless it has something to express. A beautiful voice with nothing to say is pitiful.

At the Golden Gate Exposition I was interested in a talking machine operated from a keyboard, like a typewriter. Each key represented a sound, and none of us was able to suggest a word the machine could not speak clearly and correctly. As a machine it never failed, but it had nothing to say itself. The limit of its power was to produce sounds. A human speaker should not be like that, but he may be.

Back of a good voice should be a well-furnished and well-managed inner life. An informed mind operating in obedience to orderly laws of thought and reason is part of it, but there is more. A warm but well-controlled emotional nature, a kindly and sympathetic attitude, a thoughtful and well-reasoned viewpoint—all these and others may be included in the "music" the voice is to produce.

Furnishing an inner life is a matter of accumulation and that takes time. Even after a beginning has been made the process has to be maintained. One who proposes to do this must work at it at least a little every day. This is not drudgery, for doing it becomes a great pleasure as soon as a person discovers its value.

In our speech should we bother ourselves about grammar and construction? Yes, unless we can see virtue in doing things wrongly. If the engineer must observe the recognized

laws of mechanics in the great bridge or towering building that he designs, surely the user of language should observe its rules. Speech in which the rules of language have not been followed will not perform its function any more than a great machine will that is mechanically ill designed. If we wish to be understood, and to hand up to the future a tongue that people can still understand, it seems to me we must be obedient to the principles on which it is built. Language can be human and adaptable and still be correct.

Finally let us gather up a few threads. First, the person who wants to be a user of good speech must learn to be a careful observer. You can easily test yourself at this point. Sit and think out or write out a detailed description of any familiar place or thing. Do it wholly from memory. Then compare your summary with the facts. You may be surprised.

Profanity and the cheaper sort of slang add nothing to the vividness or the power of speech. On the contrary, they are sure signs of inadequacy in the speaker. They are like physical violence in that a person resorts to them when he can no longer establish his point by fair and moderate statement. The well-furnished and well-managed mind has no need of them. It has more effective ways of expressing itself.

The teachers of the Orient had a fine set of standards by which to gauge the quality and value of their speech. Knowing how much damage loose talk does both to speaker and to listeners, they set up three tests by which to determine whether it was wise to say a thing at all. The first was, Is it true? The second was, Is it kind? The third was, Is it needful? If human speech were kept significant yet made to conform to these three tests, happiness would be increased.

It is no small thing then to open one's mouth to speak. It has been said that one cannot move one's finger without disturbing the atmosphere around the farthest star. It might also be said that one cannot speak a sentence without affecting the life of all the ages. Surely this makes it worth while to watch one's speech and try to make one's words worth saying—and listening to.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 2, 1944

UNITY SUBJECT—*Activities of the Higher Nature.*

INTERNATIONAL SUBJECT—*Jesus Begins His Ministry.*—Mark 1:9-22.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

10. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:

11. And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

12. And straightway the Spirit driveth him forth into the wilderness.

13. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

19. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets.

20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21. And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

GOLDEN TEXT—*Repent ye, and believe in the gospel.* —Mark 1:15.

SILENT PRAYER—*The Spirit of Truth descends upon me as I turn to what is true and follow that alone.*

The kingdom of heaven is a state of mind, a consciousness of peace, harmony, well-being, and active good will. Anyone may enter into this kingdom by first entering into a consciousness of the qualities that characterize it. As we realize that this is true and develop in ourselves a state of mind that brings us into the heavenly consciousness, we develop also a desire to share our good with others. The peace, purity, and gentleness of mind and heart that settle upon us are represented by the settling of the dove on its resting place after flight. Gently and imperceptibly the Holy Spirit settles in the mind and life of those who dedicate themselves to the higher life of Truth.

Although the Spirit comes gently it does not lack impelling power. "Straightway the Spirit driveth him forth into the wilderness." Peace may be enjoyed by the individual but not selfishly. In the kingdom each one promotes peace to the end that the consciousness of peace may be universal. The way out of discord is the way of the Son, the Christ way. Love, faith, trust, obedience, all are qualities of the Son and we develop them by use. All lead to peace of mind and heart.

Plans for individual peace are always practicable, for they

can be put into effect daily by the one making them. These plans encourage us to develop wisdom and discretion, to divide the things of Satan from the things of God. When we learn to discern good from evil, when the Christ mind is once in the ascendant in us, our thoughts take on a quality of power and constructiveness and this quality protects us from evil and negation.

"The kingdom of God is at hand." It is not an objective realm in a geographical location. It is a state into which we enter without changing our present abode, a state that enters into us also. The call "Repent ye" sounds in the mind and heart of each one who tries to do the divine will and follow the clearest light. A change of mind from the negative state of doubt and discord is imperative. The change may be sudden or gradual, but until it is made faith cannot become a firm and effectual steppingstone to the kingdom.

John the Baptist represents the intellect. When the seeker after light sees that the intellect does not lead him to a knowledge of all truth, when he decides to trust to the intuitive wisdom of the Christ mind within him for guidance in his everyday affairs, we see enacted in symbols in the inner life the story of John's being delivered up and of Jesus' coming into Galilee preaching the gospel of God.

Faith, the first working factor in the development of the consciousness of the kingdom, is represented by Simon Peter. Andrew, his brother, who was called at the same time, represents the strength or confidence that is brought forth by practical faith. Such strength is a spiritual quality not measured by the standards of the flesh, although it is the result of new activities that manifest themselves in the flesh.

The subconscious mind is an uncharted wilderness in which are found both angels and wild beasts. Selfish ambition, greed, and other undisciplined emotions lurk in this realm. Our spiritual perceptive faculty give us the victory over the demands of the natural self when we depend upon them and use them faithfully.

Associated with "the mountain where Jesus had appointed

them" (Matt. 28:16, 17), Galilee symbolizes a high consciousness of life. Another meaning of the name is "circle." Each of us progresses from a consciousness of the personal self to love of intellectual interests. These in turn yield to an intuitive grasp of spiritual excellencies as the good most to be desired. After faith and strength come love and judgment (John and James), both to be developed by faithful thought and a strong resolve put them into unceasing practice. Through them we enter into possession of our divine inheritance, the gift of the Christ, and learn to bestow upon others the beauty and splendor of that gift.

QUESTIONS

1. How does anyone enter into the kingdom of heaven?
2. What does the settling of the dove represent?
3. What plans for peace are always practicable?
4. With respect to the inner life of the individual, of what is the story of John's being delivered up and of Jesus' coming into Galilee a symbol?
5. How is faith represented? Strength? Love? Judgment?
6. One meaning of the name Galilee is "circle." In the consciousness of the individual what does this signify?

Lesson 2, January 9, 1944

UNITY SUBJECT—*The Pervasive Power of Truth.*

INTERNATIONAL SUBJECT—*Jesus Busy with His Ministry of Love.*—Mark 1:32-45.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

36. And Simon and they that were with him followed after him;

37. And they found him, and say unto him, All are seeking thee.

38. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

39. And he went into their synagogues throughout all Galilee, preaching and casting out demons.

40. And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean.

42. And straightway the leprosy departed from him, and he was made clean.

43. And he strictly charged him, and straightway sent him out,

44. And saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them.

45. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

GOLDEN TEXT—*We must work the works of him that sent me, while it is day: the night cometh, when no man can work.*—John 9:4.

SILENT PRAYER—*I bring all my faculties under the right-ing influence of Truth.*

The "Preacher" who voiced his pessimism in Ecclesiastes spoke a profound truth, perhaps unwittingly, in the words "That which hath been is that which shall be." Truth is eternal, therefore it is well described in this statement. It is reality, therefore we can depend upon it. It is established principle, fixed law, therefore it does not change, but is the

same now and forever. It is righteousness, therefore over all whose consciousness embraces it its power prevails throughout the ages. Truth is absolute: it is the final fact. Human beings may fall short of comprehending the Absolute. Their failure does not affect it in the slightest. Absolute right and truth remain regardless of men's partial grasp or misinterpretation.

Jesus understood the nature of the Absolute, and so identified Himself with Truth that He could say, "I am . . . the truth." Oneness with Truth gave Him the power that He expressed in His life and works. "His word was with authority" or power. He said that His words would never pass away. They were true words, partaking of the nature of the Absolute. Heaven and earth will pass, but true words will endure.

Words spoken in the consciousness of Truth have healing power. Jesus "healed many that were sick with divers diseases." Spoken aloud or held silently in mind, His words dispelled error and negative conditions. When He cast out demons He would not allow them to speak because such words would not have come from a consciousness of Truth. He would not hear falseness and would not consider it. Power must be put forth to dispel the effect of false words. It is better to leave them unspoken and save the power for constructive uses.

Truth savors of meekness. When the disciples found Jesus and reported to Him, "All are seeking thee," He did not return with them to receive either the thanks of those whom He had healed or the adulation of those who had witnessed His works. "Let us go elsewhere," He suggested. He taught unassumingly, and His object was to let as many as could do so hear the word of life. He desired to help others, not to arouse their wonder or admiration for His person or His works. He went "throughout all Galilee, preaching and casting out demons."

The name Galilee represents the consciousness of endless activity, and in this consciousness many of the healing works

of Jesus were done. Others were done in Capernaum (covering of compassion), and this city was well chosen as the scene of His healing work; for the great soul compassion and yearning to help humanity out of its errors that He showed has never been surpassed or even equaled.

The power of Truth is made manifest through prayer. Jesus made contact with Truth in prayer. For complete communion with God solitude is necessary. For perfect concentration we should be alone. Jesus did His healing work in the presence of the multitudes, but in retiring alone into the mountain to pray He gained a clear understanding of Truth, and its power passed unobstructed through His mind and heart.

Because He understood and expressed universal truth Jesus spoke with authority. He who thought, lived, and acted so truly that He could say, "I am . . . the truth," and no one could gainsay His words knew the right course for those whom He healed to pursue. He had a reason for telling the recovered leper to keep silent and express his gratitude to God in the manner prescribed by Moses. The leper, representing the personal or sense consciousness, felt that he knew better how to express his gratitude than Jesus did. He "spread abroad the matter" until the freedom of movement of Jesus became a thing of the past and He had to take refuge in the desert. We do well to discard personal judgment and always follow the guidance of the Christ mind.

QUESTIONS

1. Why is Truth pervasive?
2. On what can the mind and heart rest with complete confidence and peace?
3. How can we have a share in expressing the Absolute?
4. What words have healing power?
5. Is meekness a true quality?

Lesson 3, January 16, 1944

UNITY SUBJECT—*What the Sabbath Was Made For.*

INTERNATIONAL SUBJECT—*Jesus Answers His Critics.* —Mark 2:23—3:6.

23. And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?

26. How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27. And he said unto them, The sabbath was made for man, and not man for the sabbath:

28. So that the Son of man is lord even of the sabbath.

1. And he entered again into the synagogue; and there was a man there who had his hand withered.

2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3. And he saith unto the man that had his hand withered, Stand forth.

4. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

6. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

GOLDEN TEXT—*Blessed are ye when* men *shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.*—Matt. 5:11.

SILENT PRAYER—*I rest from manual and material labors that I may develop and use my mind and heart in the service of Truth.*

Wherever a custom has received the mark of holiness or sacredness for its own sake idolatry has gained a foothold and prospered. For there independent thought and originality have ceased to function and religion has been cast in a lifeless and unchangeable mold.

The Sabbath was long a matter of custom. Men worshiped it because its keeping was enjoined on them in the Ten Commandments and because the Sabbath is mentioned throughout the Scriptures. The Jewish mind of olden times preserved the Sabbath as most holy, almost as though it were "untouchable," like the Hindu caste of untouchables, who are not to be approached or dealt with by others of higher castes.

Yet except in so far as it has been made different by men the Sabbath is like any other day. On it the sun shines, the rain falls, the grain germinates, the flower expands, young animals gambol in the meadow, birds build their nests, weeds spring up and make headway, wild animals seek their food. To nature all days are alike. To man they are different because he is an inhabitant of two worlds, the outer world of nature and the inner world of mind. He needs a day on which to live in the inner world and develop his inner life. Hence the Sabbath, with its apparent inaction but with its very real activity in the mental realm.

The whole plan of creation is to bring forth perfection. For us this means the perfect man in a perfect world. We are now evolving specimens of perfect physical manhood and womanhood. To become perfect in the mental realm requires more concentrated effort and more faithful application than does perfection in the physical.

Jesus healed on the Sabbath. Most of the healings recorded in the Gospels were Sabbath-day healings. They gained a place in the story because their unorthodox nature roused the anger of the Pharisees, who were the ruling caste. The Sabbath was thought of then, as it still is by some persons, as a day of rest or inaction. It should be a day of rest from labor and material care, but not a day of inaction. Mental

energy, soul energy, heart energy should be the order of the day of physical rest. Thought should have its innings on that day. Loose ends should be gathered up, and the matters that we have lacked time to consider during the week can be quietly and efficiently attended to.

The Jews were right in regarding healing as work. Jesus gave no sign of physical exertion when He healed the man's withered hand. He merely said to the man, "Stand forth" and "Stretch forth thy hand." Any one of the Pharisees could have said the same words, but the effect would not have been the same. Jesus put forth spiritual energy and power when He spoke His brief commands. His faith went forth to the man who needed help, and the power of that undivided faith brought the expected response or reaction. The healing took place then and there.

The Sabbath was made for work of this high order. The power of mind is not seen in action in the midst of hubbub and confusion. It is expressed in quietness and peace, when the thoughts can be collected and energy concentrated on a focal point. Good work in the mental realm is possible only under favorable conditions. The Sabbath furnishes these.

To find fault with all work done on the Sabbath is captious and unreasonable. In their wrath over what they considered the desecration of the day the Pharisees overlooked all the good done by Jesus on the Sabbath. Nowadays many persons dismiss the subject with "The better the day the better the deed" and give no thought to keeping the day sacred. The Sabbath is still desecrated wherever it is used for selfish pleasure or self-centered interests. It is not a day to be materialized; it is a day to be set aside for the things of mind and heart. "It is lawful to do good on the sabbath day," Jesus said. That rule still holds, and will always hold.

QUESTIONS

1. Can the Sabbath be made the subject of idolatry?
2. Why is the Sabbath different from other days to mankind?
3. Should it be a day of inaction in every respect? If not, why not?
4. Is healing rightly called work?

5. For what class of work was the Sabbath made?
6. How is the Sabbath sometimes desecrated in our time?

Lesson 4, January 23, 1944

UNITY SUBJECT—*Circumstances and Consciousness of God.*

INTERNATIONAL SUBJECT—*Jesus Teaches in Parables.*—Mark 4:1-9, 26-32.

1. And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

2. And he taught them many things in parables, and said unto them in his teaching,

3. Hearken: Behold, the sower went forth to sow:

4. And it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it.

5. And other fell on the rocky *ground,* where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

6. And when the sun was risen, it was scorched; and because it had no root, it withered away.

7. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

9. And he said, Who hath ears to hear, let him hear.

26. And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27. And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

28. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

29. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30. And he said, How shall we liken the kingdom

of God? or in what parable shall we set it forth?

31. It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,

32. Yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

GOLDEN TEXT—*If any man hath ears to hear, let him hear.*—Mark 4:23.

SILENT PRAYER—*I will speak constructive words at all times and under all conditions.*

In the parable of the sower Jesus compares four kinds of hearers to four different kinds of situations in which a person may find himself. The seed sown by the wayside represents the person whose life is more or less on the surface of things. Such a one has need of the creative power of true thought to prevent his being carried away by the hostile forces of his environment. The "birds of the heaven" are always on the lookout, ready to swoop down upon the one whose conscious life is spent superficially, whose mind lies open to outside influences of a destructive nature, with no protection of strong, constructive thought to shield him until his faith can take root and form a hardy growth.

The rocky ground without depth of earth is another unfavorable situation in which to live victoriously. Hard outward circumstances are unfavorable enough, though many have surmounted them. Hard inner circumstances—the unstable disposition, the unyielding bent—are even more difficult to master. The person who is given to sudden bursts of enthusiasm followed by equally complete lapses into doubt or indifference takes slight root in the substance of creative thought. The shallow soil prevents continuous growth. The Truth student must have spiritual stamina and be able to maintain himself in his convictions. Whoever must side with the majority in order to be happy seldom produces a har-

vest worth gathering. Loyalty to one's understanding of spiritual Truth must be firm enough to weather criticism or unpopularity.

When the thorns of worldly cares, the lure of wealth, and other materialistic desires that stifle spiritual understanding are not uprooted, they choke the soul's growth to such an extent that no permanent constructive impression is made on the character.

It is the seed sown in good ground, producing the promising crop, that commands our chief interest. Great lives have been produced under most adverse material circumstances, and the fruit of those lives still refreshes the race thought and will continue to do so for all time. In such cases the inner circumstance of character and inherent bent has been rich enough to fertilize the sterile soil of adversity. When it is enriched by the influence of true thinking character forms an exceedingly deep and productive soil for the making of a limitless crop of good. Genius springs out of such soil: genius in art, music, science, religion. Those who are true to the highest truth they know are the good seed sown in good soil, and this harvest is sure. The amount may be thirtyfold, or sixtyfold, or a hundredfold, according to the showers of blessing and the sunshine of praise shed on the field; but harvest there will be.

"If any man hath ears to hear, let him hear." He that is interested in discovering the deeper things of life will search them out. The question is one of capacity or of purpose and desire. Where there are ears, sound registers. Where there is understanding, Truth dawns.

Not only do we enter into heaven; heaven enters into us. When the seed ideas of the true character of God are implanted in the mind a growth begins the processes of which we do not yet know. We know that ideas grow in the mind much as do seeds in the ground, and that the growth of the one is no more of a mystery than the growth of the other. A steady, progressive unfoldment in soul and body takes place when the true seed of Spirit is allowed to take root in the

mind. What counts is not so much the size or importance of the idea as the fact that it is implanted in the subconscious mind, where it has a chance to germinate and come to fruition. Mustard seeds are small, but they have power to reproduce themselves manyfold. So has the true thought power to increase in the mind that receives it aright.

QUESTIONS

1. What do the four kinds of soil represent in this parable?
2. Does adversity prevent or further the growth of character?
3. Out of what circumstances does genius spring?
4. What is meant by "If any man hath ears to hear, let him hear"?
5. What power has true thought to increase in the mind?

Lesson 5, January 30, 1944

UNITY SUBJECT—*Awakening to Life and Power.*

INTERNATIONAL SUBJECT—*Jesus Uses His Power to Help.* —Mark 4:35-41; 5:35-43.

35. And on that day, when even was come, he saith unto them, Let us go over unto the other side.

36. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

37. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

38. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?

39. And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye fearful? have ye not yet faith?

41. And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

35. While he yet spake, they come from the ruler of the synagogue's *house,* saying, Thy daughter is dead: why troublest thou the Teacher any further?

36. But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

37. And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

38. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly.

39. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.

40. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

41. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

42. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

43. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

GOLDEN TEXT—*Why are ye fearful? have ye not yet faith?*—Mark 4:40.

SILENT PRAYER—*I am awake to the possibilities of the Christ life as it is lived in Divine Mind.*

It is estimated that most persons use only about one fifth of their mental power, four fifths remaining latent and undeveloped. In an emergency these latent powers may be called upon and if the call is made in faith they respond. The result is a so-called miracle or marvel, and it is rightly named. For what could be more marvelous than a weak, spiritless person's finding himself so aroused and inspired by the vision of his possibilities through the Christ mind as

to become strong, resourceful, and ready for what may come! Or for an ill person to realize health and abundant vitality! Or for a poverty-stricken person to grow prosperous and provident!

Jesus developed and used all His powers. His faith was positive, always equal to the occasion. His love and compassion were unfailing. No one called on Him in vain. His courage was unflinching. Awakened out of a sound sleep in a boat that was filling with water in a storm, He immediately "rebuked the wind, and said unto the sea, Peace, be still." Ordinary, commonplace words they were, but when Jesus spoke them they took effect. He mastered the elements without a tremor of uncertainty.

Following the Christ, we may awaken from our dream of weakness, incompetence, and powerlessness, and bring peace out of the elemental fury and destruction around us. We are under no necessity of living a cowed, defeated life, believing where we cannot prove. We can call forth the Spirit of the Christ that is within us and in that Spirit prove our faith. We can begin by allaying our inner tempests of discordant emotions and desires. When we have gained the mastery over ourselves we are ready to undertake greater things. Until we have gained self-control we need not undertake to control eternals. Storms may rage around us, our loved ones may sicken and die, and we shall be powerless to do anything to prevent it until we learn to exercise the strong faith of the Son of God.

When Jairus was told that his daughter was dead Jesus heard but did not heed the word that was spoken. Instead He said reassuringly to Jairus, "Fear not, only believe." He immediately displaced sorrow and put hope and faith in its place. He refused to consider the negative side of the case. Not even death daunted His faith. When the disciples feared that the boat might sink He asked them, "Why are ye fearful? have ye not yet faith?" He did not look at the waterlogged boat. He knew that calm would follow the storm, and He realized calm then instead of waiting for it to come after

the storm had spent its normal fury. He ended the storm by becoming conscious of calm.

The disciples did not believe that Jesus could still the tempest. When He did so they were afraid of Him. Such power was a thing to fear as much as the storm. They did not understand what manner of man He was. As long as we are afraid to trust our faith and our power in the Christ we shall remain powerless and faithless. We must launch out on the practice of our faith and learn to let it work for us and protect us and those for whom we pray. We can practice on small things first and work up to the great things as we gain in faith and understanding. By progressive but unceasing stages we learn to master our world as we awaken to the full import of our relation to Divine Mind.

QUESTIONS

1. How may we realize peace in the chaos of uncertainty in which the world is today?
2. What is the first step toward mastery of externals?
3. Do we keep firmer hold of our faith when we deny negation or when we ignore it altogether?
4. Do we learn to master our world by degrees or by one access of understanding?

All my affairs are in divine order.

"In quietness and in confidence" shall be my strength.

I follow meekly the leading of the Spirit of truth within me.

I know that good, justice and purity are their own rewards. I seek them for themselves alone, and I know that all good things will be added.

I follow the highest law, therefore my actions are in harmony with all just laws.

I rejoice because Christ's spirit lives within me.

The joy and peace of the Father fill my life with blessings.—WEEKLY UNITY.

Silent UNITY

Thou art the light of my understanding.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I MUST write and tell you of a wonderful experience I have had. With both of my young sons in the armed service, I didn't see how I could help worrying. Then one day I read the 8th chapter of Matthew, and I realized that if the centurion's servant could be healed through his masters faith, then my boys could be taken care of through my faith. I realized that this was my God-given power, and I laid my burden down. I have been going regularly to my doctor for treatments for high blood pressure; this week I went and my blood pressure was that of a young person from eighteen to twenty years of age. The doctor asked me what medicine I had been taking to bring about this change. I explained to him that I had taken no medicine at all but that I had faith now through reading Matthew 8. He said this was wonderful and wrote it down, saying that it would be valuable as a prescription for his other patients.—*G. W., Washington.*

A LITTLE more than a week ago I wired you to pray for my recovery from gallstones and also release from extreme pain. I was brought here to the B—— hospital, suffering from excruciating pains, and the diagnosis was gallstones. At the end of three days the pain had left, and X rays showed no sign of gallstones.

I am leaving the hospital tomorrow and am told that I am well. Again the power of prayer has been demonstrated!

I am so thankful for my knowledge of Truth. You may discontinue prayers for my healing as it has been accomplished. —*A. M. T., Arkansas.*

Filled with Plenty

I MUST tell you of a little demonstration I had. In making change I lost from my pocketbook two five-dollar bills. They were folded together, and I missed them when after a day I looked in the pocketbook. I could not trace them, for I had been in several places. The sum was small, but I could not afford to lose it, so I told the Lord about it. I said, "Lord, You know our circumstances and how frugally we live. You know that we need this money. I am placing it in Your hands. I know you will replace it in some way." I felt perfectly sure He would. Within four days, from an absolutely new and unexpected source, the ten dollars came into my hands; and praise the Lord, money has been coming regularly from the same source ever since. God truly "works in a mysterious way His wonders to perform."

I bless Unity for helping me know God's wonderful goodness to His children.—*L. T. G., Ohio.*

He Shall Have Abundance

I HAVE USED your prosperity bank several times. I make a habit of tithing, and now I am almost overwhelmed with the results. I thought my husband was receiving as much wages as was possible in his line of work. In April he was offered a new job, receives forty dollars more a month and a fifteen per cent bonus each month. We have always struggled, just making ends meet but always thankful that we had plenty. I believe the Lord gives us what is rightly ours, so I am very thankful for His loving-kindness. God bless you all for the help and inspiration you have given me.—*M. P., California.*

JUST THIRTY days ago I received my prosperity bank. I had

requested prayers to aid me in selling my property. Yesterday it was sold under most pleasant conditions. It took about one half hour to make the sale.

I want to thank Unity and those who prayed.—*H. A. C., California.*

I AM USING my bank drill and meditation period and am being daily lifted up. I have pasted the following in the front of my checkbook; perhaps others are using it, for it came from one of your periodicals:

"As we spend our money thankfully for what we need, knowing that it is but a symbol of the inner substance, the supply never gives out. There may not be a great surplus, for our Father knows the things we have need of; but our need will be met as we thank Him for what we have and use it for His Glory."

God's richest blessings on the work Unity is doing.—*Mrs. C. J. P., California.*

YOUR LOVELY letters and bank have been received. I am so happy I just cannot explain how I feel God has helped me with abundance to meet my every need. I am able to pay my debts and sleep at nights. I just feel like a new person. I am so glad that I have found God and the prayers of Silent Unity and am spreading the Truth everywhere. So sorry I did not find it before. I do want to help all who want help. If I start talking Truth and I see a person is not interested, I stop, but I do have to tell it. I feel I am in another world and have left the old one behind. I never want to think of the past but only of the beautiful world that I am living in now. I have no fear of anything; all my trust and faith is in God, and He is with me always.—*C. E., New York.*

Hearken unto Me

I REALLY enjoy reporting how the Lord has blessed me since I asked you for prayers. I had been rooming around, never being able to find a place with which I was pleased.

Owing to war conditions, as we all know, finding a house in any city is quite a hard job; but I asked you for your prayers, and I prayed myself and just left my affairs in God's hands. Today I am living in a nice five-room apartment, with all modern conveniences, in one of the best locations in the city, and the rent is reasonable. For all of which I thank God sincerely and express my everlasting gratitude to you. May God grant that you forever continue in your good work.—*M. E. W., Georgia.*

His Truth Is a Shield

THANKS FOR praying for my son, who is in the merchant marine and who has just returned home after five weeks at sea.

Through your prayers and God's loving care his ship went safely through after being chased by a German sub for two nights and two days. Mryol kept the little card that you sent him. He carried it right with him. The ship that went with them was bombed. They saw lots of crippled ships in the harbors, but their ship wasn't even touched. I am so thankful to you. I felt that he was being protected. He is going back again soon. Please pray continually for him; he is only nineteen years old.—*L. H., California.*

My Help Cometh from Jehovah

IT IS WITH a thrill of joy that I see how you are working to give out all the good the world needs in spite of the paper limitations! Indeed we need Unity and its philosophy more than ever before, and it seems Unity's way of cutting down on the paper and not on the articles! May God increase the number of your readers and your spiritual power is my prayer!

I am glad to report that the publications are reaching me down here and bringing me the hope and inspiration that we all so sorely need in these days of upheaval. More people surely are praying for the triumph of good and the Unity of peoples,

as each day brings us nearer peace! Perhaps being in this world at this time of change and destiny is a privilege we should not overlook. To have a part in bringing order out of the present chaos is no small task, no small responsibility. May we each assume his duty and persist to the day of dawning! —*B. F., Mexico.*

YOUR LITERATURE, together with your prayers, has done so much for me that it would be impossible for me to express the peace and rest in living that I am beginning to experience. God bless you for your wonderful work.

Blessings have come to both the boys in uniform, whom I asked your prayers for, and I wish you to continue, please, keeping them in your prayers.—*S. U., Canada.*

Give unto the Lord

SINCE I began tithing several years ago my finances have been well taken care of and I have never lacked for enough money to meet my current needs. I have had no difficulty in obtaining a loan when necessary and that has been a big help in time of need; and I have always been able to meet the obligation when due. I thank Unity for the help it has been to me; its teachings have prospered me spiritually, mentally, and financially.—*E. H., Nebraska.*

Study to Be Quiet

I AM SO happy about the outcome of my son's examinations at college that I just had to write to thank you for your wonderful prayers. My son came out in the upper half of his class and had simply wonderful marks. I know this was mostly due to your wonderful prayers. He said the examinations, which were usually very difficult, seemed so much easier to him that he thought it must have been a gift from heaven.

Everything I have ever asked for has come to me since I have been interested in Unity, and I would like to thank you and to ask you to send me a bank.—*V. E., New Jersey.*

UNITY ANNUAL CONFERENCE
Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Massey bldg.

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) 100 N Garfield

Bakersfield—Della Shutts (LM) Southern hotel

Berkeley—Susanna Scott (LM) 2401 Dwight

Beverly Hills—Ruth Rae, 242½ S Beverly

Canoga Park—Nannie Highnote, 20126 Strathern

Compton—May Butterworth, 210 S Chester

Gardena—May Butterworth, 1052 W Gardena

Glendale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South

Hollywood—Rose Schneider (LM) 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher (LM) 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 815 S Hill

Monrovia—Marie Fleming (LT) 126 S Myrtle

N Long Beach—May Butterworth, 5460 Pine

Oakland—Rose Emery, Ebell club; Alma Morse, 1433 Madison

Pasadena—Lily Stack, 60 N Mich

Riverside—Katherine Sweaney (LM) 4089 Main

Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nichols, 763 D St

San Francisco—Robert Hulbert, 126 Post

Santa Ana—Alice Hopkins, 312 Cypress

Santa Cruz—Mary Higgins, 151 Garfield

Santa Monica—Mr & Mrs L L Hill, 528 Arizona

South Gate—May Butterworth, 3036 Santa Ana

Stockton—Harriet Batson, 418 E Main

Taft—Della Shutts (LM) Savoy hotel

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Ethel Burkle, Mabel Beech, 1555 Race

CONNECTICUT

Bridgeport—Helene Kersten (LM) 610 Fairfield

Hartford—Harriet G Gilbert (LM) Brown Thomas bldg

New Haven—Bonnie Adams (LM) Hotel Duncan

DISTRICT OF COLUMBIA

Washington—Margaret Ann & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) West Coast hotel

Crystal Beach—Betty Bain (LT)

Jacksonville—Henrietta Miscally, Mildred Weidler (LT) 725 Hogan; Lillie Saunders (LM) (col) 606 Pippin

Lakeland—Ida Decker, Kentucky bldg

Miami—May C Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orange

St Petersburg—Louise Beaty (LM) 646 5 ave S

Tampa—Occa Moore, Louise Ramey, Laura Hyer, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary West Fullenlove, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 249 Lewers rd

IDAHO

Boise—Chris Scott, Mabel Peck, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library

Chicago—W I & Anna Hoschouer, 25 E Jackson; Nellie McCollum, George

Townsend (LT) 64 W Randolph; Edith M Reynolds (LM) 116 S Michigan; Margaret Halsey (LM) (col) 104 E 51; Henrietta Gordon (LM) (col) 4307 S Michigan; Janet Beaudry (LM) 410 S Michigan

Decatur—Maud Kellogg, Ethel Maguire (LT) 421 N Main

E St Louis—Maud Davisson (LT) Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) 218 Dechman; Mabel Daughtry, 305 S Bourland

Rockford—Bonnie Brown, Empire bldg; Mae Lundahl, 1230 Grant

Springfield—Maud Kellogg 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, Athletic club

Indianapolis—Ralph Johnson, 1514 Park

Kokomo—Lydia Simpson (LT) 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl Moran, Lois Moran (LT) Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) 114 W 11th

Louisville—Maebel Carrell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LM) 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus (LM) 881 Massachusetts

Worcester—John Baughman, Dexter bldg

MICHIGAN

Birmingham—Virginia Shipley (LT) Com-

Detroit—Herbert J. Hunt, Martha Fishburn (LT) Blanche Joki (LT) Besse Otto (LT) LuDora BeVier (LT) Beatrice Whipps (LT) Maccabees bldg; Otto Fishburn (LT) 4221 Eastlawn; Virginia Shipley (LT) 15 E Grand River; James Elliott (col) (LM) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, Gilbert bldg

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey & Ida Best, Olds hotel

Pontiac—Walfred J Taurainen (LM) 72½ N Saginaw

Royal Oak—Maud McCulloch (LM) 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8

St Paul—Nellie Hohenwald (LM) New York bldg

MISSOURI

Jefferson City—Amanda Clibourn (LT) 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Louvilla Fielder (LT) Jewell bldg

Lee's Summit—Nettie Wyatt (LM) Unity farm

Lemay—Julia McKee (LT) 284 Lemay

Springfield—Fannie Baldwin (LM) 224 W State

St Joseph—Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H Kaye (LT) 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) 3616 Bates; Florence K Brummer, 4621 S Kings-highway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LM) Dunn bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten (LM) 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Peterson bldg

Omaha—C N & Hallie Broadhurst (LM) Electric bldg

NEVADA

Reno—Robert Caswell (LM) Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland

Newark—Edith Berry, Berwick hotel

Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson 112 N 6

Raton—C Schleifer (LT) 323 S 4

NEW YORK

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Elmira—Dale & Donna Newsum (LM) 312 Lake

Flushing—Adele Woodruff (LM) 135-42 40 rd

Ithaca—Dale & Donna Newsum (LM) 213 E State

Jamestown—Lillian Matthews, Y W C A

New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) 1 W 47; Stella Wrenn (LM), Welling-

ton hotel; Crichton Boatwright, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nanna Sutton (LM) (col) 137 W 110

Rochester—Raymond Barker, Elise Rosenburg, Carol Gillespie (LT) 29 Gibbs

Roslyn—Adele Woodruff (LM) No. 7 The Maples

Syracuse—Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Octavie Martial (LM) 123 Court

OHIO

Akron—Ralph O'Day, 34 High

Alliance—Nora Elliott, 242 N Arch

Canton—Nora Elliott, 203 6th NW

Cincinnati—Margaret Norwood, Millie Leslie (LT) Masonic temple, 5th and Broadway; Effie Smith, Oakley, 3047 Madison

Cleveland—Earl B & Martha Anthony, Hotel Cleveland

Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Hotel Fort Hayes

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marion—Fannye Treaster, YMCA

Springfield—Fannye Treaster, Tecumseh bldg

Toledo—Walfred Taurainen (LM) Commerce Guardian Bank bldg

Warren—Everett St John (LM) 2d Natl Bank bldg

Wellington—Margaret Jones (LT) 419 Courtland

Youngstown—Everett St John (LM) Y M C A

Zanesville—Fannye Treaster, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice Cronley (LM) Midwest bldg

OREGON

Eugene—Cleoda Dawson (LT) 212 High

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Foster Kittrell (col) (LM) 602 Boas

Philadelphia—Margaret Ann Feldt, St James hotel

Pittsburgh—John Coulson, Harriet Lowers (LT) 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca

Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) 1518 Polk

Corpus Christi—Wallace Tooke (LM) Medical Professional Bldg

Dallas—Ruth Gillespie (LM) 1708 Commerce

El Paso—Hobart Gillespie (LM) 305 E Franklin

Fort Worth—Ruth Gillespie (LM) Texas hotel

Houston—Lillian Brass, Milam bldg; Corine Smith (col) (LM) 2612 Pierce

San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian R Brown, Civic Recreation bldg

Ellenburg—Beulah Scott, Ellensburg hotel

Kennewick—Beulah Scott, Masonic temple

Seattle—Paul Rigby, Ben Franklin hotel

Wenatchee—Beulah Scott, Cascadian hotel

Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett (LM) Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White

Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck (LM) 221A 8th ave W

Edmonton—Unity, Birks bldg

Regina—Unity, Thompson blk

Toronto—Donald O'Connor (LM), 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Belgica blk

ENGLAND

London—Parker Drake (LM) Ruth Hacking (LM) Dora Johnson, 6 Stanhope Terrace, Bayswater Rd London, W 2

Easington Village—Thomas W Merrington (LM) 11 Sea View, Co Durham

You Help Someone You Know
When You Give to the
U S O

Various Unity Activities

Silent-70 Helps Those in the Armed Services

In appreciation of free literature sent to him by the department of Silent-70, a soldier in the medical corps writes: "I thank you for your efforts for the boys in the service. I have always believed in God but can now see where I lacked faith and understanding of His principles. Since entering the service I have come to realize what it means to work with God, and my blessings have been numerous." As soon as the young men of this nation were called into the armed services the Silent-70 work was extended to army camps, USO libraries, and individual soldiers, sailors, and marines. Subscriptions for *Daily Word* are sent to all servicemen and servicewomen whose names we receive. This ministry is supported by contributions from loyal Unity friends.

New Radio Theme Song

For more than twenty years Unity has been broadcasting the Christ message of peace and good will, and in that time its circle has widened to include many cities from coast to coast. On September 13 the "Unity Viewpoint" program made its debut in Washington, D. C., broadcast from station WOL.

On October 4 a new Unity radio theme song, "God Bless You Everyone," was introduced on the "Unity Viewpoint" program. This lovely theme song, written by Carl Frangkiser, conductor of the Unity Band, was inspired by the many letters of appreciation from radio listeners telling of the uplift and encouragement received from the words "God bless you everyone," which conclude the radio program. This new theme song is available in sheet music form at 40 cents. When you send for the music ask for the free Radio Schedule.

Appearing in Other Unity Magazines This Month

1944 Our Challenge

The beginning of this new year causes one to reflect upon the year that has just passed, and with one's reflections comes a desire to make the year ahead a better year. In searching for a pattern for better living in 1944 why not consider the Sermon on the Mount? This "sermon" is a breath-taking challenge, according to Zelia M. Walters, in an article entitled "The Goal That Is Set," appearing in the January 1 issue of *Weekly Unity*. The Sermon on the Mount "is new for today," writes Mrs. Walters. "We have not caught up with it yet." This article will help you plan a constructive year in accordance with the Jesus Christ teachings.

Friendships Tested at a Pet Show

It was New Year's Eve, and the school was bright with electric lights and noisy with eager laughter, as well as tense with the competition of the Children's Annual Pet Show. Every pet was groomed as perfectly as the expertness of the owners permitted. For example, when Coralee looked at her big red cat Cicero, she thought that surely he was the most beautiful and best-groomed animal in all the world; and this no doubt was the opinion of every child about his pet. By reading the story "Troublemaker," by Lawrent Lee, *Wee Wisdom* readers can find out what happened to cause much trouble and excitement at the pet show.

A True Treasure-Map Experience

To fill her life with interesting activity at a time when she would be alone, Lynn urged his mother to build a house. At first she could not visualize such a plan as the right thing to do. She considered the expense involved and all the other problems connected with building a new house. When Lynn further suggested that his mother "treasure-map" for the house, she decided to follow his advice. How she "treasure-mapped" into existence the very house her heart desired is told in *Progress* by Hazel Pickett in the story "House of Peace."

What Is Truth?

Do you speak of Truth on the assumption that everyone about you understands this term as used in metaphysical discussion? Now that it is brought to your attention, can you give a definition of Truth to your own satisfaction? In his usual clear and friendly manner, Ernest C. Wilson has written for *Daily Word* a very helpful article entitled "The Divine Pattern," which will clarify your ideas about Truth.

Blueprint for Prayer

Men do very little of the world's work today without tools. The tools they use are always adapted to the work they have to do and are invaluable for conserving strength and time. But all men do not realize that the most powerful and most effective tool in all the world is prayer or creative thought. However since it is a mighty tool the greatest care must be exercised in using it, says Gardner Hunting in his article "Mighty Implement," which appears in *Good Business.*

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10 *English*	.25
Unity's Statement of Faith		.10
Mental Equivalent, The	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Unity Song Selections	cloth	1.50

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Mental Equivalent, The	.10
Gifts for the Christ	.10	Prayer of Prayers	.10
God Is Blessing You Now	.10	Protecting Presence, The	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
		Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through		.50
Jet's Adventures		1.00
Story Friends		.50

News FROM UNITY

Accept Health

The ministry of Jesus Christ was given to the world to show God's love for us, His desire for our perfection, and to prove beyond doubt that with God all things are possible. When Omer A. Hodgman realized that the healing of his body was possible, since with God *all* things are possible, he began to apply Truth to bringing forth a perfect healing of his body. He says he was encouraged when he read in Unity literature of several healings experienced by others through the practical application of Truth. Just as he had once accepted sickness he now accepted health. You will be inspired by the account of his healing as told by Mr. Hodgman in an article appearing in *Unity* next month. The article is entitled "The Great Physician," and will be helpful to anyone seeking perfect health.

Jesus was the great teacher and example of obedience to the law of constructive thinking.—*Charles Fillmore; in Jesus Christ Heals.*

Tools for Sunday Schoolworkers

Unity is interested in Sunday schools of all denominations and maintains a special department to supply Sunday school needs and promote interest in Sunday schoolwork.

A catalogue *Tools for Sunday School Workers* which outlines the Sunday school organization and suggests appropriate teaching material for each department, will be sent upon request. It tells about the *Unity Primary Course* and *Bible Stories*

for Juniors, which are part of the Unity Sunday school series of graded lesson materials. Also listed are Sunday school supplies such as buttons, certificates, bookmarks, birthday cards, and the *Sunday School Leaflet* which is a regular Unity publication.

Brailled Unity Literature in Demand

To the Braille department every day brings letters of appreciation from blind persons who tell of the benefits they receive as they use Braille *Daily Word*

in their daily devotional period. Whenever these friends indicate a desire for additional Truth literature they are sent *Lessons in Truth* or *Finding the Christ,* which also have been transcribed in Braille.

From time to time Unity receives transcriptions of Truth articles from friends who have learned to write Braille. One of these friends, who is partially sighted, has transcribed three additional Unity books into Braille. As her contribution to our Braille service she has sent us these Brailled volumes so that other blind friends might have the benefit of them. Arrangements have been made to lend these transcriptions to those Braille readers who desire to advance in their study of Truth.

Man is the highest expression of God; he manifests God's life through his body. ***—Charles Fillmore; in Talks on Truth.***

Bank Drill a "Must"

A friend in Montana writes: "Will you please send me another Prosperity Bank? The one I have just completed has truly given me much pleasure. It seems that every coin that goes into it rejoices. Prosperity Banks are a "must" in my home, now that I have had the opportunity of having several of them."

Health Is Catching *Volume II*

If you have not sent for Volume II of *Health Is Catching,* be sure to include your request for it in your next order or letter. This booklet will be sent without charge, and if you desire additional copies for your friends, please mention the number we should send to you.

Health Is Catching contains many encouraging testimonials about healing. One of them is from Clara Palmer, author of *You Can Be Healed.* The others are from persons who also have

experienced spiritual healing of many kinds of ills and diseases. Anyone desiring to demonstrate perfect health will be encouraged by the testimonials in this booklet.

"Be still, and Know That I Am God"

"Be still, and know" is a clear command to the mind to rest from its own activities. This is the basis for the practice of the silence. When our mind ceases to entertain imperfect thoughts, we can hear God's voice and feel His presence.

All the necessary steps to be followed and the benefits to be gained from practicing the silence as a form of prayer are fully discussed in a booklet entitled *The Silence* by E. V. Ingraham.

Wee Wisdom *Enjoyed in North Ireland*

A *Wee Wisdom* reader from County Down, North Ireland, writes: "Although I live very far across the sea, I love *Wee Wisdom* very dearly. My brother and I look forward to getting it every month, as it is such a treat. We enjoy everything in it. I like the cutouts best. My chum and I spend many happy hours play-

ing with them. My daddy enjoys the songs and often plays and sings them to us. Mamma enjoys the poems and little prayers. Thank you very much for sending it."

Farmers Receive Protection

When anyone puts God first and releases to Him his first fruits (a tenth of his increase) his faith grows stronger and he prospers accordingly, says Mr. Charles Fillmore in his book *Prosperity*. He tells of the pastor of a small church in Georgia suggesting to his congregation of cotton farmers that they dedicate

a tenth of their land to God and pray for protection from the boll weevil. The seven farmers who adopted this plan found that on these dedicated acres the pest did not attack the cotton although no protective measures were taken. This is just one of many incidents Mr. Fillmore gives in *Prosperity* to explain God's laws of increase and supply.

Watch your voice. You can make of it what you will. It has a far greater effect on your nervous system as well as on the nerves of others than you may realize. The closer you live to Jesus Christ in thought and feeling the more your voice will take on the depth and quality of divine love and understanding.—*Clara Palmer; in You Can Be Healed.*

Officer Sends for Free Literature

"Can you send me about one hundred copies of *Young Man in Uniform?* I find that this pamphlet is decidedly interesting to the boys and others in service. I plan to distribute them to some of the men in my detachment who haven't adjusted themselves to

army routine and who have what I call the basic blues. I recently received *Daily Word* as requested, also several items of literature which I have been handing out to my men. I am also happy to state that one of my technical sergeants who was in a very depressed state of mind has, through the use of *Daily Word,* completely regained his confidence within the past week."

(Daily Word is sent free upon request to anyone serving in the nation's armed services.)

Rejoice and Give Thanks!

We rejoice and give thanks for the good that is already ours in expression, and we know that the good and only the good can find expression for us and through us, because we are one with the infinite health of God.—*Ernest C. Wilson; in The Sunlit Way.*

Unity Articles in Book Form

Since the series of articles entitled "You," by C. Stanley Long, D. D., appeared in *Unity* magazine some time ago the response has been so favorable that Doctor Long has decided to publish them in book form under the same title. He will arrange his own distribution of this book. Those interested can write to Dr. C. Stanley Long at Halifax, Virginia.

Great Messages in Unity Pamphlets

An excellent way to have just the right Truth message always at hand to give to persons you desire to help is to keep a supply of Unity pamphlets. Some of the Unity pamphlets are reprints of articles for which there was a great demand; others are chapters from some of the standard Unity books. For convenience in ordering, six special assortments of thirteen or more pamphlets have been arranged on the general subjects of healing, prayer, Bible interpretation, prosperity, soul development, and human relations. Since these pamphlets are light in weight and small enough to inclose in a letter, they are convenient to mail to friends with whom you wish to share a Unity message. If you wish you may order single pamphlets. Just ask for Unity's Pamphlet Order Form, which lists all the pamphlets.

Understanding is a wellspring of life unto him that hath it.

—Proverbs 16:22.

Resolve to Increase Your Understanding in 1944!

Now that 1944 with its boundless opportunities awaits you, why not resolve to grow in life and spiritual understanding?

If you would like help in carrying out such a resolution, you are sure to find it in the book **BEGINNING AGAIN** by Frank B. Whitney.

BEGINNING AGAIN is a volume of easily read chapters that inspire all who read them. In one of the chapters Mr. Whitney, onetime editor of **DAILY WORD**, writes: "A new life opens to the individual who gets the right conception of God. . . . The right understanding of what God is and of your relation to God is the working principle you need in solving your problems."

BEGINNING AGAIN, an ideal New Year's book, bound in green cloth, is $1; in flexible binding (resembling leather), $2.

WATCH FOR ANNOUNCEMENT OF THE 1944 UNITY LENTEN PROGRAM!

The Lenten season will begin this year on February 23. The Unity way of observing Lent is to practice the divine attributes of faith, love, and wisdom. Unity students everywhere will be consecrating themselves to the attainment of a spiritual consciousness during the six weeks preceding Easter in order to rise above the world of appearances.

If you wish to observe Lent the Unity way this year, watch next month's Unity periodicals for announcements of the 1944 Unity Lenten Program.

Unity School of Christianity, 917 Tracy, Kansas City 6, Missouri

Turn Your Dreams into Demonstrations!

If in your heart you cherish a worthy dream, God will help you to achieve its fulfillment. Every sincere, unselfish desire that you have was implanted by God, and God wants you to claim it as your good. So why wait any longer to demonstrate your dreams into visibility? Let 1944 be the year of your greatest demonstrations of God's love and abundance!

For practical guidance in turning your dreams into demonstrations you will find in the Prosperity Bank plan just the help you need. It is a daily program of realization that the Father's abundance is already yours.

When you send for a Bank, Silent Unity prays with you for your success. Each day as you pray, remember to bless a portion of your substance and place it in the Bank. The amount you have may be used to send UNITY magazine gift subscriptions to your friends, thus giving you a convenient way of sharing the Truth of God's love with others.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... * State .....

Name .....

Street .....

City ..... * State .....

Name .....

Street .....

City ..... * State .....

SENDER'S NAME .....

Street .....

City ..... * State .....

*Indicate zone number if city is so divided.

U-1-44

WILL
YOU
HELP
NITY
LARGE
ITS
EVER-
OWING
NISTRY
?

FROM the thousands of letters coming to Unity every week asking for prayers and advice, we find that requests for the Unity ministry fall into five major classes. In general the requests are as follows:

1. Will you help me explain the Unity teaching to a friend who needs help?
2. Will you pray for my loved ones in the armed services?
3. How can I be healed?
4. How can I bring about harmonious relations with my family, friends, and business associates?
5. How can I demonstrate prosperity?

REFERENCE USE ONLY
CHRISTIAN BAKER MEMORIAL UNITY CHURCH

The millions who know the Unity teaching are finding strength and courage for these times, but we know that there are many more who need and desire help and do not know where to find it.

To help fill this need Unity School is publishing a group of special articles that is planned to introduce Truth to newcomers. These articles will be published in WEEKLY UNITY, and the first one will appear in the January 22 issue. The others will follow in succeeding issues.

Will you help Unity reach those persons who need the freeing Truth of God's love and protection? The way to do this is to order gift subscriptions for WEEKLY UNITY for your friends in time for them to receive these special articles.

Let WEEKLY UNITY be your quiet messenger of love and good will to those whom you desire to help in these times. Your order sent now will insure your friends' receiving, through this special series, the courage and strength that a knowledge of Truth can give them.

The subscription rate for WEEKLY UNITY
is $1 a year.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

A New Year Comes

Mary C. Shaw

A new year comes! Look up and see
A rainbow span across the skies,
Sweet promise of a brighter day
After the dark clouds' tears and sighs.

For building of a better world
Have courage; let fresh hope impart
Strength and desire to do and dare,
To have a kinder, warmer heart.

Forget the tumult and the grief;
Look up, behold the rainbow fair.
A new year comes! Go on with faith;
In higher living have a share!